

BOTTLE HILL AND MADISON

BOTTLE HILL AND MADISON

**GLIMPSES AND REMINISCENCES
FROM ITS EARLIEST SETTLEMENT TO
THE CIVIL WAR**



**BY
WILLIAM PARKHURST TUTTLE**

1916

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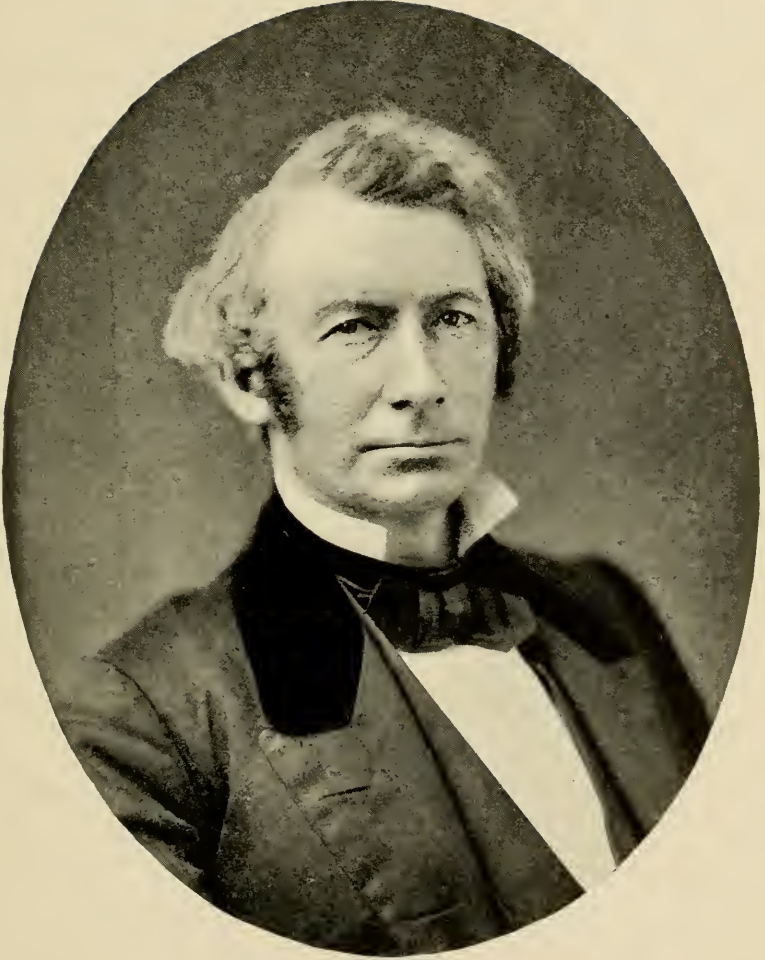


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Samuel L. Tappan

*This Book is affectionately dedicated by
the author to his honored father, the*

REV. SAMUEL LAWRENCE TUTTLE

*to whom he is indebted for its inspiration
as well as for much of its information.*

PREFACE

Nearly all the facts of local history contained in this book are from notes of personal conversations with eye witnesses of the events narrated. The facts were obtained about the year 1855 by the Rev. Samuel Lawrence Tuttle, at that time pastor of the Presbyterian Church of Madison, N. J. With the earnest patriotism which always distinguished him, he sought out many aged people in the neighborhood, and obtained their recollections of the times and events of the Revolution. To embody and preserve these statements has been the main object of this work.

The author desires to acknowledge his indebtedness to his daughter, Gertrude Amelia Tuttle, for her indefatigable assistance in arranging its contents, and particularly in the preparation of its illustrations and embellishments, and the two pencil sketches of Wayne Headquarters and Brittin Store drawn in her childhood.

WILLIAM PARKHURST TUTTLE.

Madison, New Jersey,
October, 1916.

Owing to the sudden death of my father, William Parkhurst Tuttle, which occurred on November 29, 1916, it has become my duty and privilege to publish this history of Bottle Hill and Madison.

For several years I had the pleasure of working with my father in preparing this book, and it was his oft-expressed wish that I should attend to its final arrangements and publication in case he should not live to complete it.

I am indebted to my father's warm friend, William O. Stoddard, Jr., and to my brother, William P. Tuttle, Jr., for many valuable suggestions regarding the publication of this volume.

GERTRUDE AMELIA TUTTLE.

Madison, New Jersey,
August, 1917.

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BOTTLE HILL AND MADISON

CHAPTER I THE MORAIN

Across the State of New Jersey, there extends a huge, irregular ridge of rocks and debris, which were deposited at the edge of the ice-pack during the glacial period, and which therefore marked the limit or line of termination reached by the glacier.

This ridge, which is known to geologists as a morain, is clearly defined and easily discernible throughout the greater part of its length. There are only a few breaks in its continuity, due to subsequent geological changes, and with these exceptions it forms a marked feature of the counties traversed by it.

Between the towns of Madison and Morristown, the tracks of the Delaware, Lackawanna and Western Railroad climb the northeast side of the morain until within a short distance of Convent Station, where they cross it and descend on the other side into Morristown.

The morain is bordered on its exterior, or southwest side, by an elevated plain, composed mainly of sand or gravel, which slopes gently away for the space of half a mile or more, and then falls off abruptly in a steep descent. This border of gravel is supposed to be a subaqueous deposit on the shores of Lake Passaic which existed in a later geological age, and is full of indentations or hollows, which are probably the result of immense ice formations. These vary in

depth and size from a mere saucer-like depression to a pit of fifty or sixty feet in depth covering acres of extent. The features here referred to are very marked in the region between Madison and Morris-town. The "Punch Bowl" on the grounds of the Morris County Golf Club, and the still larger hollow to the northeast, on the Convent grounds, are notable instances of these depressions.

A clear understanding of the nature of this region and its glacial origin, is quite helpful as we proceed to the descriptions and narrations which follow.

CHAPTER II

ORIGINAL SETTLERS OF THIS REGION

The section of country in which Bottle Hill, now Madison, is situated, was first settled not far from the year 1685, about twenty years after the settlement of Elizabethtown and Newark. The first settlers were principally from the places just named, though some of them are known to have come here from the New England States, Long Island, and England. Attracted by the fine, open character of the country, but more especially by the iron ore imbedded in our hills, a few enterprising men brought their families over what was then called "The Great Mountain of Watchung," afterwards the "Newark Mountain," and located at different points in the vicinity. Large tracts of land were purchased by many of them of the old New Jersey Proprietors and the Indians. On the 13th of August, 1708, a tract of land consisting of several thousand acres, of which, what is now Morristown was about the center, was deeded by the Indians to the Whites. This deed, executed on vellum and well preserved, is now in the possession of the New Jersey Historical Society of Newark. The signatures of the Indians with their respective and varied marks, and the signatures of the Whites, are very plain. Among the Whites, whose signatures can be plainly read, are William Brant, Samuel Whitehead and Benjamin Wade. While some of these first settlers devoted themselves to the clearing and cultivation of the soil, others engaged in the manufacture of iron.

At a very early period a great deal of capital and skill were employed in the business of making iron; and for this purpose a considerable number of forges were constructed and put into operation within the limits of Morris County. The first forge erected in this region was situated a little above the bridge near the present Presbyterian Church in Whippany. Rev. Jacob Green of Hanover speaks of this establishment and gives it the name of "The Old Iron Works." Other forges were located a little west of Littleton, also in Malapardis, Troy and Hibernia. There was also a forge at Chatham bridge where the "Old Mill" is now located, and still another near Green Village a little way below the present Silver Lake.

The ore that was used in these forges was carried in stout leather bags on the backs of horses from the mines in the vicinity of Rockaway and Succasunna Plains. After it was manufactured into iron, the bars were bent up into as small bunches or packs as possible and carried in the same way over the mountain to Elizabethtown and Newark, from which places it was forwarded in boats to New York. The manufacture of iron here, although attended with these great disadvantages, doubtless contributed largely toward the original settlement of this region.

The principal center of these settlements at that time, and for several years subsequently, was on what was then called the Whipponong River, where the village of Whippany now stands. This river was so called from a tribe of Indians that lived and

ranged on its banks, and from the additional circumstance that in the early history of the country those banks were thickly overhung with willows—the word “whipponong” denoting “arrow” or “willow.” For several years Whippany was the principal trading center of this part of the County of Hunterdon, which at that time embraced all the territory within the present county of that name, as well as that which is now in the counties of Morris, Sussex and Warren.

In the year 1700, or thereabouts, a township called the “Township of Whipponong” was created, which at first comprised all the region now included in the townships of Morris, Chatham and Hanover; and which in 1740 assumed the name of the “Township of Hanover.” In the year 1738 the present County of Morris was set off from Hunterdon.

The only church then existing in this region was the Presbyterian Church of Whipponong, which was known, when the name of Hanover was adopted by the Township, as the “Presbyterian Church of East Hanover.”

This old church stood in the village of Whippany, on ground which for a century or more was used as a burial place, and the deed for it was dated September 2, 1718. It is as follows:

“I, John Richards of Whipponong, in the County of Hunterdon, Schoolmaster, for, and in consideration, of the love and affection that I have for my Christian friends and neighbors in Whipponong, and for a desire to promote and advance the public interest, and especially for those who shall covenant and agree to erect a suitable meeting-house for

the public worship of God, $3\frac{1}{2}$ acres of land, situate and being in the township of Whipponong, on that part called Percipponong, on the north-westward side of Whipponong River; only for public use, improvement and benefit, for a meeting-house, school-house, burying yard and training field, and such like uses, and no other."

The first pastor of the Church in Whippany was the Rev. Nathaniel Hubbel who was ordained and installed by the Presbytery of Philadelphia, and who remained there for a period of about thirteen years. At the same time that he preached in this church, he was also in the Presbyterian Church in Westfield, probably preaching on alternate Sabbaths in these two places.

In the "Memoirs of Col. Aaron Burr," the Apostate Statesman, it is stated that his father, the Rev. Aaron Burr, subsequently pastor of the First Presbyterian Church in Newark and President of the College of New Jersey, "labored as a minister for a short time in Hanover."

In 1755 this church was discontinued, the new church on Hanover Neck succeeding it under the name of the church of Hanover, as it is yet called, and the other churches originating from it being Parcippaonong 1755, now Parsippany; West Hanover 1740, now Morristown; and South Hanover 1747, at Bottle Hill, now Madison.

The first minister who preached in the Presbyterian Church of Morristown was the Rev. Mr. Cleverly. He did not continue there long, however, but was soon succeeded by the Rev. Timothy Johnes

who served as the pastor of that church for nearly fifty years. He began his work on August 13, 1742, and was formally installed February 9, 1743.

It must be borne in mind that the church of Whipponong, above referred to, was not the present Presbyterian Church of Whippany, as the latter was organized as late as 1830.

At that time this region was almost an uninterrupted wilderness. Indian Tribes were ranging over the hills and valleys, and beasts of prey were roaming without molestation through nearly unbroken forests. There were but few farms cleared and cultivated; there were but few dwellings erected, and they were of the plainest character; the population was very sparsely distributed over the territory, and there were but few conveniences and privileges enjoyed.

Morristown had not begun to be considered even a village, being composed of a few scattered farm houses. Having been settled only about ten years before this time, it was not until sixty years afterwards, that is, during the time of the Revolutionary War, that it contained a population of nearly three hundred.

Newark, which had been settled about forty years by people from Connecticut, at that time contained a population of less than three hundred and fifty; and Elizabethtown, which was the center of trade for this part of New Jersey, was comparatively an insignificant village.

In Baskingridge, some Scotch Presbyterian families, who had settled there, were worshipping

in a log meeting house, which they had erected a few years before.

In the village of Springfield, there were but three dwelling houses standing; and the residents were considered as belonging to the congregation in Elizabethtown, whither it is said, they were accustomed to walk on the Sabbath in order to attend Divine Worship.

Bloomfield, Orange and Belleville were small outskirt neighborhoods belonging to the First Presbyterian Church of Newark, while the villages of Hanover Neck, Parsippany, New Vernon, Mendham, Boonton and Chatham were not yet in existence.

The region thus settled was reached by rough roads over mountain passes susceptible of easy defence against a military attack, and was inhabited by a people of Puritan spirit, indomitable will, and determined opposition to Kings and their prerogatives.

Moreover, it was the region of inexhaustible supplies of iron, that indispensable material for a time of war. It is thus easy to see how Morris County, some fifty years later in the time of the Revolution, came to be called "Old Ironsides," and to be a stronghold earnestly sought as a refuge, and defended as a possession. It was indeed a fastness surrounded by impregnable defences from which blows could be struck in various directions, and in which a small and inferior force could hold their own against immensely superior numbers.

CHAPTER III

FROM PRINCETON TO LOANTAKA VALLEY

The Battle of Princeton was fought at day-break on Friday, January 3, 1777. Three British regiments, the seventeenth, fortieth and fifty-fifth, with three troops of dragoons, forming together a brigade under Lieut. Col. Mawhood, had been quartered through the night at Princeton. They were just beginning their march to Trenton to re-inforce Cornwallis when they were attacked by the American Army under Washington, consisting of five thousand troops, more than half of whom were undisciplined militia. The sharp and decisive conflict which ensued resulted in the defeat of the enemy, and the flight of their broken and disorganized columns. The main body fled northward toward New Brunswick, closely pursued by the victorious Americans.

Lord Cornwallis, with at least five thousand British regulars, was at Trenton, where he had expected to fight a decisive battle that morning. He awoke to hear the cannonade at Princeton, which announced the rapid and successful movement of the American forces, and was not only deeply mortified at being so completely out-manuevred, but was exceedingly anxious for the safety of his valuable stores at New Brunswick. He therefore made a forced march to overtake the Americans. The latter halted at the village of Kingston, three miles north

of Princeton, where a council of war was held, the officers, for the purpose, gathering on horseback around their Chief.

The American Army was not in condition for the rapid work now necessary if the campaign were to be successfully prosecuted. The men were ill supplied with clothing, their shoes were nearly gone, some had been without sleep for two nights, and all without rest for the entire day and night preceding. It was prudent, therefore, to discover and occupy some stronghold, where the army could not be readily assailed and yet from whence, if circumstances should demand, vigorous blows could be dealt to the foe in several directions. The Morris County hills and forests afforded such a stronghold. In addition, the powder mills and iron works in the vicinity of Morristown, urgently called for protection, in view of their importance to the patriotic cause, in supplying the fighting material for the army. A population intensely loyal to the cause of independence also occupied the region, and increased the strength of the position.

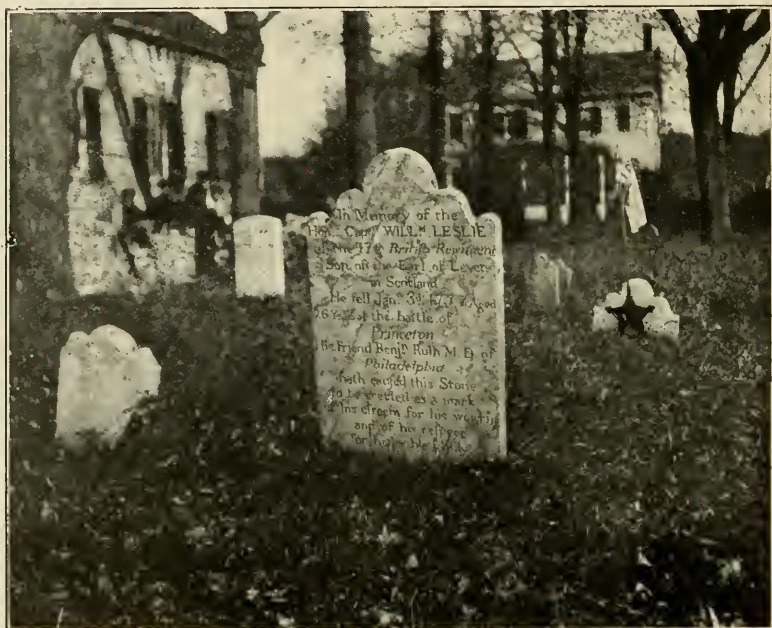
The decision, therefore, was quickly made; and burning the bridge at Kingston, the patriotic army turned to the left over Rocky Hill, across the Millstone River, again burning the bridge in its rear, and advanced on the road toward Morristown. Cornwallis, arriving at Kingston, took considerable time to repair the bridge, and then hurried on to New Brunswick, only to find that he had taken the wrong road, and had, again, been out-generaled.

All that winter day the march of the Americans was continued. With weary, and sometimes bloody feet, the troops slowly tramped over the icy road. A young soldier, William Lyon, was observed by the Command-in-Chief to be without stockings, with shoes in fragments and feet torn and bleeding. Touching him gently, the General spoke a word of sympathy and appreciation, when the brave fellow replied, "There is no danger of freezing my feet while they bleed." Though suffering greatly from fatigue and exposure, the troops were nevertheless in high spirits, for they had experienced the marvelous exhilaration of victory. At dusk the army reached Somerset Court House, and encamped for the night, while provisions, gathered from the entire region by foraging parties, were hurried to them. The men gathered around their camp fires, and having been warmed and fed, were glad to throw themselves upon the ground for sleep.

The next morning, Saturday, the army resumed its march, and toward evening arrived at the village of Pluckamin, where it again halted for the night. It was a memorable Sunday that dawned upon the little hamlet. The farmers from many miles around drove in to see the heroes of Trenton and Princeton, and to hear from them the stories of their victories. The day was also marked by the military burial of the British Captain Leslie, son of the Earl of Leven. Dr. Benjamin Rush, the noted Philadelphia surgeon who was on Washington's staff, had discovered the name and identity of the wounded officer while still upon the battlefield. He had obtained permission

from the Chief to give him his personal care, with directions to spare no pains for his comfort and recovery. This was because of the recollection of many favors he had himself received, while in Scotland, as a guest of the Earl and Countess of Leven.

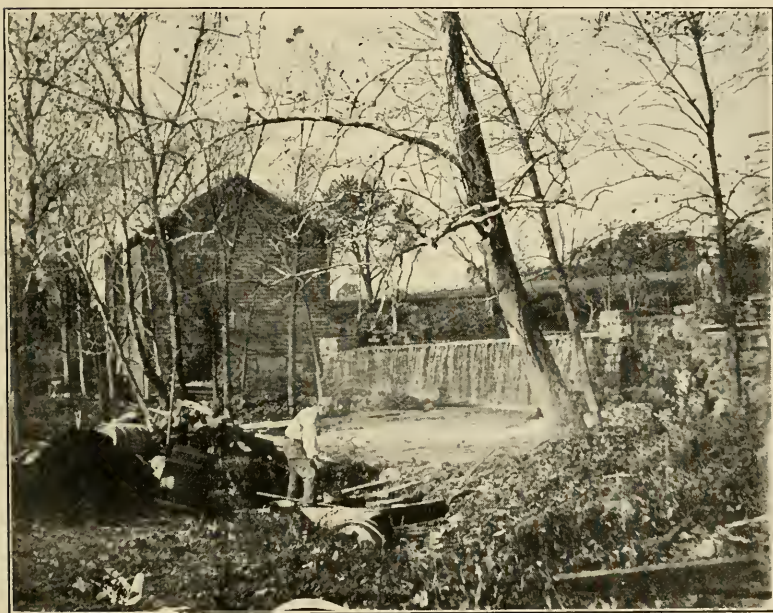
In spite of the surgeon's skill, Captain Leslie died just as Pluckamin was reached. Orders were



CAPT. LESLIE'S MONUMENT, PLUCKAMIN, N. J.

issued that he be buried with the honors of war, and at noon on Sunday a military escort accompanied the body to the Lutheran church yard, with arms reversed and drums beating a dirge, and at the close of the burial service fired a volley over the grave.

Dr. Rush erected a stone and placed upon it the following inscription: "In memory of the Hon. Capt. Wm. Leslie, of the 17th British Regiment, son of the Earl of Leven in Scotland. He fell Jan. 3, 1777, aged 26 years, at the Battle of Princeton.



THE MILL DAM, SILVER LAKE,
On the route of Washington's Army.

His friend, Benj. Rush, M. D., of Philadelphia hath caused this stone to be erected as a mark of his esteem for his worth, and of his respect for his noble family." This stone lasted nearly sixty years, when in 1835, the then Earl of Leven replaced it with the present monument, bearing the same inscription.

Monday morning, January 6th, saw the army again upon the march, and, moving at an easy gait through Lesser Cross Roads, Baskingridge and New Vernon, the column passed the mill at Silver Lake and turned into the road now called Loantaka Terrace. Then turning the corner sharply to the right, the troops descended into the valley, and encamped upon the banks of the Loantaka.

CHAPTER IV

LOANTAKA VALLEY

The Loantaka Valley is situated about a mile and a half southeast of the city of Morristown, N. J., and borders closely upon the western side of the Borough of Madison. It takes its name from Loantaka Brook, a stream which has its sources in the numerous springs of the valley, and flows southward for several miles through the "Great Swamp" until it joins the Passaic River.

The valley itself is possibly three miles or more in length, widening toward the south, and varying from a half mile to a mile in width. Its northeast side is composed of bluffs, fifty or sixty feet high, which are really the subaqueous deposit extending along the outer edge of the great glacial terminal morain, which is about a half mile further northeast. The surface of this gravelly formation extends to the top of the bluffs in a gently rising plateau until it reaches the morain. The other, or southwesterly, side of the valley is composed of a range of hills known as "Loantaka Terrace." Both of these elevated borders are occupied with charming residences and drives, from which the views of valley and upland are varied and beautiful.

The valley abounds in springs and is densely wooded in much of its extent. Here the birds find a favorite resort, and the thickets resound with the notes of songsters, many of them too shy to be found in more cultivated localities. The woods, fragrant

with leafy odors and vocal with bird melodies, may be enjoyed by a walk or drive along "Woodland Avenue" which passes through them.

The valley, viewed from the neighboring eminences, is always beautiful in its ever-changing foliage. When mantled in the rich verdure of June, and with the softness of Summer pervading the atmosphere, its charm is indescribably wonderful and impressive. The gloaming of the summer evening, and the magnificent colors of the Autumn, are glories which, once seen, are never forgotten.

Well, therefore, does this loveliest of valleys answer to the beautiful Indian name of "Loantaka" which it bears, and which is said to mean in the Red Man's tongue, "Very Nice." It undoubtedly bore this name during the Revolution; but fifty years later it was known as "Spring Valley," a name which continued in use until 1855, when the romantic Indian title was resumed, largely in response to the suggestion made at that time by the Rev. Samuel L. Tuttle. The name is thus identified, as it should be, not only with its historic past, but with all the associations and improvements of recent years.



MAP SHOWING THE LOCATION OF THE CAMP
Drawn by the Author, from description by his father, Rev. S. L. Tuttle.

LOCATION OF THE CAMP

The map on the opposite page shows the location of the Army Encampment in Loantaka, as recorded by the Rev. Samuel L. Tuttle from description by Mr. Silas Brookfield and other eyewitnesses.

- (1) Indicates the encampment with a number of streets with some three hundred huts.
- (2) Is the Muster or Parade Ground.
- (3) The location of the Commissary Department and Stables.

CHAPTER V

THE CAMP-GROUND

The Loantaka Valley, where the army was now quartered, presented a dense forest which also covered the entire surrounding region. The land occupied belonged to the farms of John Easton and Isaac Pierson. The center of the camp was placed near Mr. Easton's house. This house still stands as a part of the farm house on the estate of the late A. M. Treadwell, which is now owned by Mr. A. Heyward McAlpin. A wide space of four or five rods for a parade ground was cut through the woods running northeast to southwest. In the middle of this wide avenue stood the flag staff, which had come to be called by the patriots, in the language of the era, the "Liberty Pole." Facing the parade ground, the officers' barracks were erected, while further back on either side, streets were opened about forty feet in width, on which were the soldiers' cabins. These were sometimes built singly or in groups of two or more. Outside of the regular street formation some of the huts were erected with special reference to the character of the surface, especially on the north side where they were grouped about some hollows which marked the side hill in that direction. It is generally thought that accommodations were thus made for about three thousand troops.

The cabins, nearly three hundred in number, were made of unhewn logs, notched at the ends, and laid up one upon another, to a height sufficient to

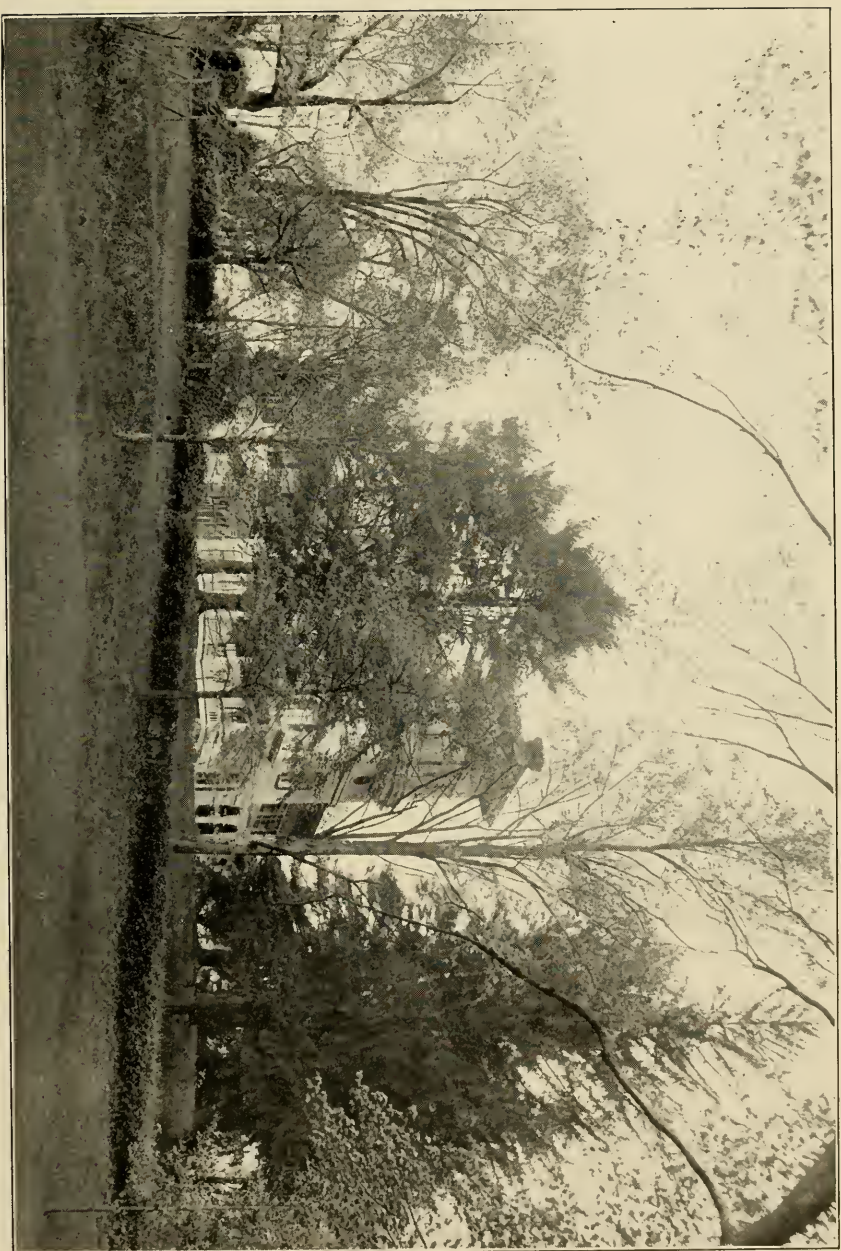
allow a soldier to enter erect under the upper course. The roofs were made of rough clapboards split out of the forest. Places were sawed through the logs for a window and a door in each cabin, into which were placed rude clapboard doors and shutters with wooden hinges and latches. In one end of each cabin a rough stone fire-place was thrown up, surmounted by a plastered log chimney rising but a few inches above the roof. In the other end of each structure a bunk was erected with clapboards, resting upon timbers driven into the ground. These sleeping places reached across the entire end of the cabin, and being filled with straw, they were each made to accommodate ten or twelve soldiers. The spaces between the logs being chinked with pieces of wood and mud, shelter was obtained in a good degree from the force of the wind and the pelting of the rain and snow. Rough wooden benches, made of timber cut out of the woods, answered for seats, and fires were kept burning in the fire places. These rough and simple features constituted the sum of their furniture and conveniences.

Several larger cabins were built for the accommodation of the commissary department and the camp stores near the springs on the south side. The sutlers had their quarters in the same direction, while along the stream were the sheds for stabling the horses. Guard houses were erected on the outermost limits for the sentinels, who constantly paced their beats to guard the camp, and to prevent the entrance of anyone unprovided with order or countersign.

The elevated plateau just north of the camp, and adjoining the road now called "Kitchell Avenue," was used for general reviews and musters. Here occurred, on at least one occasion, the punishment of a deserter by "Running the gauntlet." The culprit was sentenced to run between extended lines of soldiers each armed with a whip with which a blow was dealt upon his bared back as he sped between the ranks. He was made to run this course three times, but survived the terrible ordeal, and was cured of his habit of insubordination, becoming afterwards one of the most orderly soldiers in camp.

Another deserter was hung on the hill across the road from the general review ground just referred to, and his body was buried upon the spot. In 1855, the Rev. Samuel L. Tuttle, having a short time before learned this fact in a conversation with Mr. Silas Brookfield, an eyewitness of the scene, was told that the workmen who had commenced digging for the construction of the house of Dr. Kitchell, then State Geologist, had come upon the skeleton of a man. Hastening to the spot, he was soon convinced that it was indeed the body of the deserter, and a complete corroboration of the account.

The house built by Dr. Kitchell, referred to above, was afterwards the residence of Frank R. Stockton, and is now the home of Rev. Franklin B. Dwight. Between 1870 and 1875, it was occupied for three summers by the Roosevelt family, including Mrs. Bullock, the grandmother, and young Theodore Roosevelt, then in his teens. This fact was mentioned to the author by Miss Henrietta Pennington,



HOUSE BUILT BY DR. KITCHELL IN 1855

Occupied for three summers, between 1870 and 1875, by Col. Theodore Roosevelt, when a boy. Afterwards it became the residence of Mr. Frank R. Stockton and is now the home of Rev. Franklin B. Dwight.

daughter of the late Gov. William Pennington, who well remembers the ex-President as he then appeared.

General Washington's headquarters, at the time of the encampment, were in the old Freeman Tavern on the west side of the Morristown Green. The Ford Mansion, now known as "Washington's Headquarters," was not occupied as such until the second encampment of the army near Morristown on Kemble Mountain in the Winter of 1799-80.

It was while the army was here encamped that the smallpox appeared, and many soldiers as well as a large number of the people became its victims. Several houses were turned into hospitals, and a little cemetery, where many poor fellows were buried, used to be seen not far from the corner of Woodland Avenue and Glen Road, Morristown.

In order to fight the disease, inoculation was resorted to in the absence of vaccination, then unknown. Several places were designated where soldiers and civilians, properly prepared, voluntarily took the malady. As a result it was usually in a light form, and the patient ordinarily recovered, and thus became immune. To further this result orders were issued to the troops, and the Commander-in-Chief conferred with pastors Johnes of Morristown and Green of Hanover, and undoubtedly also with Horton, ex-pastor of Bottle Hill, to enlist their great influence and authority with the people. Several houses were used for the accommodation of these inoculated patients, and as a result of this exercise of authority and influence, many submitted to the ordeal and the disease was thus finally abated.



THE ARMY MAP 1777

Major Robert Erskine of Washington's staff was the Geographer of the army. It was his duty to make a map of every district, occupied by the army, for immediate use. The New York Historical Society has among its priceless treasures nearly a hundred of the original pen and ink maps made by this officer, comprising nearly every field of Revolutionary activity. Among them is his sketch of Bottle Hill and Chatham. By special permission of the Society Mr. Edward Bierstadt photographed it for the author, and it is presented herewith.

CHAPTER VI

BOTTLE HILL

The village of Bottle Hill, now the Borough of Madison, was about two miles east of the army's encampment. The road by which it was reached was what is now known as Kitchell Avenue to the old Kings Highway, now Madison Avenue. The latter pursued its present course as far as the residence of the late John M. Young, and thence ran across his lawn by way of the present Elm Street and Park Avenue to the site of the James Library. Thence crossing the line of the present railroad it followed Kings Road to Chatham, Springfield and Elizabethtown Point. Main Street was not then in existence. The road now called Ridgedale Avenue was the highway to Hanover Neck, and Green Village Road to New Vernon. Rosedale Avenue, Brooklake Road, the lower part of High Street, and Garfield Avenue were also in existence. The village tavern stood on Park Avenue nearly opposite to the fountain in James Park.

The origin of the name "Bottle Hill" is accounted for in three ways. The first is a tradition that it was a corruption of "Battle Hill," named for the occurrence of a battle between the Indian tribes before the coming of white men to the region. The second is a story that two Indians broke a bottle in a fight near the spring on the corner of Ridgedale and Park Avenues, being the property now occupied by Mrs. Henry Burnet. The other explanation is

the fact that the first tavern in the place was on that corner, and had a bottle suspended on a tree in front, as a sign of "entertainment within." Major Luke Miller, who died in 1851 at the age of ninety-one, stated that he saw this bottle sign in his childhood. This would seem, therefore, to be the most reasonable explanation.

The first settlement of Bottle Hill was made about 1740.

Among the very first settlers were Barnabas and Benjamin Carter—father and son. The residence of the former of these, Barnabas Carter, was on the southwesterly corner of Rosedale Avenue and Main Street, where stands the house occupied in recent years by the late Dr. John Albright. Barnabas Carter built the first gristmill in this vicinity, located just below the present graveyard boundary. The mill dam was built across the valley and flooded the lands northward to a considerable depth during the rainy season, but during the summer it was entirely dry. When this mill was abandoned, a horse-mill took its place.

Two young men, David and James Burnet, were also among the first to come. They were sons of Captain Daniel Burnet, a wealthy shipmaster in the West India trade, and nephews of Governor William Burnet. They bought twenty-four hundred acres of land from the Indians, and induced a number of others to join them in the settlement. Among those who came at that time or shortly after were Jeremiah Genung, Josiah Broadwell, Theophilus and Josiah Miller, Silas, Steven and Josiah Hand,



-4-

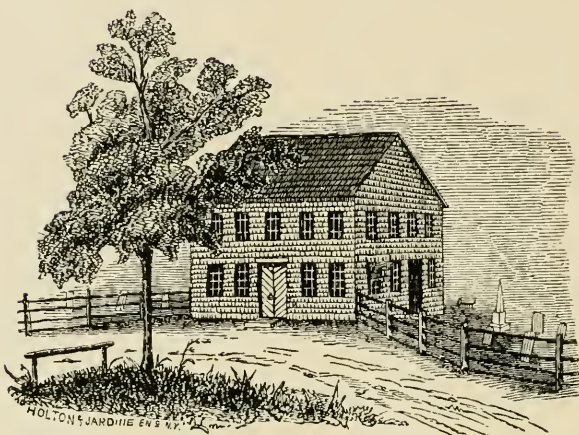
1906

LOCATION OF REVOLUTIONARY ROADS, INDICATED BY RED LINES

Abraham and David Cory, Benjamin Ladner, Lemuel Hedges, Zebedee and Moses Potter, Aaron and Josiah Burnet, Jonathan Thompson, Horick Benjamin, Samuel Marsh, John Muchmore, John, Samuel and Nathaniel Roberts, Joseph Wingate, John and Steven Easton, Daniel, Paul and Steven Day, Obadiah Lum, David Bruen, Jabez Lindsley, Israel, Thomas and David Ward, Nathaniel and Benjamin Bonnel, Benjamin Harris, Joseph Wood, Benjamin Burroughs, Ellis Cook and Jacob Morrell.

The homestead of David Burnet was the house still standing on Rosedale Avenue at the foot of the hill on the property of the late William Toothe. It is the house which is identified as "The one having the spring in the cellar."

David Burnet gave the land for the churchyard and burying ground. The first person interred in the latter is said to have been one hundred years old. This was interpreted as a favorable omen, indicative of healthfulness and longevity, features which, in fact, have been peculiarly characteristic of the place.



THE OLD MEETING-HOUSE.

This picture is taken from S. L. Tuttle's history of the Madison Church, 1855.

“Having from various sources heard descriptions from aged persons of the old meeting house, the author drew a rough sketch of it as it lay in his mind.

“This was submitted to those who had often seen the old structure, and who had a recollection of its appearance, and one slight alteration after another was made until the draught given in this history was completed, and pronounced by them all to be perfect.”

From Manuscript Notes by Rev. S. L. Tuttle.

CHAPTER VII

THE OLD MEETING HOUSE

As stated in a preceding chapter, the first church in this region was situated in the village of Whipponong, now Whippany, and was built about 1718. To this church the people of Bottle Hill used to go, together with those of all the surrounding country, walking six, eight and sometimes ten miles to attend service. From this older organization, the church of South Hanover, at Bottle Hill, was set off in 1747. This Church afterwards became the Presbyterian Church of Madison. At first it was connected with the Presbytery of New York, as were also other churches in this region.

For nearly three years after the organization of the church, the congregation were unable to avail themselves of the labors of a stated pastor and were obliged to look to the Presbytery of New York and to other sources for occasional supplies. Early in the year 1750, the congregation invited the Rev. Nehemiah Greenman to preach for them as a stated supply. Mr. Greenman became acquainted with the Rev. David Brainerd, the celebrated Missionary among the Indians, and gave him a liberal education. In his daily journal as given by President Edwards he calls Mr. Greenman his "dear friend."

Among the original members of the Church and congregation who took an active part in effecting the organization of this Christian Society were the following: Paul Day, Joseph Wood and John Pier-

son, the first elders of the church, and their wives; Barnabas, Benjamin and Luke Carter, and their wives; together with the Burnet's; the Bonnel's; the Easton's; the Bruen's; the Genung's; the Day's; the Hand's; the Miller's; the Harris's; the Roberts's; the Burroughs's; the Hedges's; and others who were living at that time in this vicinity. From all that can be ascertained at this late day, it is believed that but a very small portion of the male members of the congregation were members of the church; though there were many leading men here, who, though they made no profession of religion, were commendably active in bringing about the organization, and in erecting a house of worship.

For a year or two, the new society worshipped in barns and private houses, and sometimes, when the weather permitted, in the open air, until some time in the year 1748, when active measures were taken for the erection of a house of worship. After a good deal of planning, consultation and persevering effort on the part of the people residing in this vicinity, the edifice was commenced. The foundation of the building was laid during the year 1749, nearly two years after the organization of the Society.

The work advanced however but slowly, and at one time on account of the want of means to proceed, it was actually arrested, until by the prompt and decided action of Mr. Luke Carter, one of the original settlers of this place, who said that "if the congregation would not complete the work, he would do it himself," it was resumed, and the building was

at length enclosed. It was then seated in a very rude manner with boards and slabs, and with a plain oaken table or desk for a pulpit; and in this condition it appears to have been used for a period of about fifteen years.

Then the congregation appointed a committee to superintend the furnishing of the meeting house and gave certain individuals permission to construct pews for their own accommodation in different parts of the church, next to the walls, both below and in the gallery.

An interesting reference to these old pews is found in the following copy of the minutes of the Parish in regard to the finishing up of the old Meeting House.

“Wednesday September the 5 year 1764 South hanover. At a parish meeting appointed and mett att this house and passed the following votes. viz. Chose Benjamin Day Esquire Moderator. Stephen hand Jr. Clark. Josiah Miller and James tichenor assessors. Ben day Esquire and Abraham Corey collectors. Voted that Josiah Broadwell Esqy and Jacob Morral shall have Liberty to Build a pue at the West end of the house voted that the old Committee Be Dissolved voted that Benjamin Day Esqy and Thomas Genug and Josiah Miller Be a new Committee for to have the care of the finishing of the meeting house.”

“Monday Septembr the 24th yr 1764 att a parish meeting appointed and met at this house and passed the following votes viz Choose Decon John pierson Moderator

"1 voted that Josiah Broadwell and Jacob Morral Shall Build a pue at the west end of the Meeting house adjoyning to the corner pue.

"2 voted that David Bruing Do Build a pue next To Mr. Broadwell

"3 voted that Silas hand Do Build a pue next to Mr. Bruing.

"4 voted that Josiah hand and William Burnet Do Build a pue in the front gallery over the mens stairs.

"5 voted Aaron Burnet Jr Do Build a pue in the front gallery next to Josiah hand and William Burnet

"6 voted that Josiah Miller and Luke Carter Do Build the third pue in the front gallery

"7 voted that James tichnor and Samuel Robbarts Do Build the fourth pue in the front gallery over the womans stairs

"8 voted that Benjamin Sayres and Stephen Robbarts Do Build the first pue in the East End gallery next to the stairs.

"9 voted that Israel Ward and Nehemiah Carter Do Build the third pue in the East End gallery.

"N. B. all the aforesaid votes were carried in the affirmative when the greates part of the congregation were present."

These pews were surmounted with little railings which were so high that sometimes the occupants, particularly the younger portion, were obliged to look through them, instead of over them, to see the minister. Parts of these railings were used in the gallery of the present church on Main Street.

The front of the gallery was an open balustrade, made of small round banisters; and the seating of the house generally was of plain pine panel work. Each seat had a door which was hung on plain wrought iron strap hinges, and fastened with a wooden button.

The main body was seated with single pews having high perpendicular backs, which came above the shoulders of their adult occupants. The lower part of the house was divided by three aisles. Two stairways on the sides of the main entrance led to the gallery which afforded a second row of square pews like those around the walls down-stairs, while over the main entrance were two very high pews, looking almost like a second gallery, popularly called "Pig-Pens," and which were afterwards memorable to old inhabitants in recalling misdeeds in their youth during church services.

"During the earlier periods of the church's history, it appears to have been very common for children and young people to misconduct themselves greatly during the time of Divine Worship in the sanctuary.

"In the records belonging to this parish it is spoken of in several cases as a part of the sexton's duty to look after cases of this kind during the time of service; and in the midst of Mr. Hillyer's ministry, the sessional records state, 'that it shall be the duty of one or two of the Session every Sabbath to watch over the unruly in the time of public worship.....'"

Talking, laughing, eating, etc., in the sanctuary were matters of no unusual occurrence; and when these things took place, it was very common for the sexton or one of the Session to go to the offender and box his ears during meeting, or march him out into some other seat where he would be less likely to repeat the offence.

A pulpit, five-sided, was placed high on a single column in the northeastern end of the church, while underneath it was a large square pew called the "Deacon's Pew," in which the deacons as well as the choristers were accustomed to sit. Over the pulpit was suspended quite an elaborately fashioned sounding board painted deep blue. With this exception, there was no paint on either the outside or inside of the house to detract from the virgin color of the wood. In this edifice the people worshipped for nearly seventy years.

The South Hanover Meeting House at Bottle Hill stood on the top of the hill in the old burying ground, fronting the highway which then ran over the hill instead of through the railroad cut as at present, and which is now called Kings Road.

A good way to locate the site of the old church is to remember that the Azariah Horton tomb was just behind it close to the rear wall. A wide grass plot in front of the church extended to the road, while at the front door lay a large, flat stone, uncut and untrimmed, which served as a step.

A wild cherry tree stood on the plot, while oaks and walnut trees, saved from the primeval forests, lined the street both eastward and westward.



SITE OF THE OLD MEETING HOUSE

Under these trees along the road, a row of hitching posts for the horses extended to the foot of the hill in either direction.

The church was a plain structure, without spire or belfry, forty-eight feet by fifty in size, and covered on all sides with shingles. It was capable of accommodating about four hundred and fifty persons.

The main entrance was toward the street, but another door opened into the churchyard on the southeast side.

Back of the church the burying ground sloped down to the edge of a grist mill pond, formed by a dam across the valley not far from the present cemetery boundary. The ground northward was thus overflowed. Of course, no road then existed where Main Street is now. Below the dam was the grist mill, and still further down, on the site of the homestead of the late Dr. John Albright, was the house of Barnabas Carter, the owner of the mill.

During the winter of 1776-77, while the Army was in winter quarters here, it was very common for both officers and privates to attend Divine worship in the old Church. The officers sat with the families with which they were quartered, and companies of soldiers took their places in the southeast gallery.

About the year 1778, Rev. Ebenezer Bradford labored among the congregation as a stated supply for nearly three years, and during this period the church withdrew from the old Presbytery of New

York and formed what was called the "Presbytery of Morris County."

"From the Parish Records for the year 1795, it would appear that the Old Meeting House was still in some respects in an unfinished state; and that on account of the demand for seats the question of enlarging the house was brought up before the congregation.

"From all that can be ascertained, the Church, up to the time just mentioned, although completely seated, etc., was never lathed and plastered above the gallery.

"For years the congregation worshipped there while all the timbers, to the very peak of the roof, were exposed to the view of the worshippers.

"The walls around the house, under the gallery, were properly ceiled; but the entire upper part of the edifice until 1795 was left unceiled.

"At that time the parish determined, in view of all the circumstances, not to enlarge the edifice but to complete it by putting on the ceiling already spoken of. This then may be considered as the period when the sanctuary here was finished; so that we may say with the old Jews in our Lord's time: 'Forty and six years was this temple in building.' (John 2: 20)."—Quoted from Rev. S. L. Tuttle.

The last religious service that was held in the old sanctuary was on the last Sabbath of February 1825, a full account of which was furnished to Rev. S. L. Tuttle by the pastor, the Rev. Mr. Bergen. On the following day, Monday, the workmen engaged

<p>1890-1891</p> <p>1891-1892</p> <p>1892-1893</p> <p>1893-1894</p> <p>1894-1895</p> <p>1895-1896</p> <p>1896-1897</p> <p>1897-1898</p> <p>1898-1899</p> <p>1899-1900</p> <p>1900-1901</p> <p>1901-1902</p> <p>1902-1903</p> <p>1903-1904</p> <p>1904-1905</p> <p>1905-1906</p> <p>1906-1907</p> <p>1907-1908</p> <p>1908-1909</p> <p>1909-1910</p> <p>1910-1911</p> <p>1911-1912</p> <p>1912-1913</p> <p>1913-1914</p> <p>1914-1915</p> <p>1915-1916</p> <p>1916-1917</p> <p>1917-1918</p> <p>1918-1919</p> <p>1919-1920</p> <p>1920-1921</p> <p>1921-1922</p> <p>1922-1923</p> <p>1923-1924</p> <p>1924-1925</p> <p>1925-1926</p> <p>1926-1927</p> <p>1927-1928</p> <p>1928-1929</p> <p>1929-1930</p> <p>1930-1931</p> <p>1931-1932</p> <p>1932-1933</p> <p>1933-1934</p> <p>1934-1935</p> <p>1935-1936</p> <p>1936-1937</p> <p>1937-1938</p> <p>1938-1939</p> <p>1939-1940</p> <p>1940-1941</p> <p>1941-1942</p> <p>1942-1943</p> <p>1943-1944</p> <p>1944-1945</p> <p>1945-1946</p> <p>1946-1947</p> <p>1947-1948</p> <p>1948-1949</p> <p>1949-1950</p> <p>1950-1951</p> <p>1951-1952</p> <p>1952-1953</p> <p>1953-1954</p> <p>1954-1955</p> <p>1955-1956</p> <p>1956-1957</p> <p>1957-1958</p> <p>1958-1959</p> <p>1959-1960</p> <p>1960-1961</p> <p>1961-1962</p> <p>1962-1963</p> <p>1963-1964</p> <p>1964-1965</p> <p>1965-1966</p> <p>1966-1967</p> <p>1967-1968</p> <p>1968-1969</p> <p>1969-1970</p> <p>1970-1971</p> <p>1971-1972</p> <p>1972-1973</p> <p>1973-1974</p> <p>1974-1975</p> <p>1975-1976</p> <p>1976-1977</p> <p>1977-1978</p> <p>1978-1979</p> <p>1979-1980</p> <p>1980-1981</p> <p>1981-1982</p> <p>1982-1983</p> <p>1983-1984</p> <p>1984-1985</p> <p>1985-1986</p> <p>1986-1987</p> <p>1987-1988</p> <p>1988-1989</p> <p>1989-1990</p> <p>1990-1991</p> <p>1991-1992</p> <p>1992-1993</p> <p>1993-1994</p> <p>1994-1995</p> <p>1995-1996</p> <p>1996-1997</p> <p>1997-1998</p> <p>1998-1999</p> <p>1999-2000</p> <p>2000-2001</p> <p>2001-2002</p> <p>2002-2003</p> <p>2003-2004</p> <p>2004-2005</p> <p>2005-2006</p> <p>2006-2007</p> <p>2007-2008</p> <p>2008-2009</p> <p>2009-2010</p> <p>2010-2011</p> <p>2011-2012</p> <p>2012-2013</p> <p>2013-2014</p> <p>2014-2015</p> <p>2015-2016</p> <p>2016-2017</p> <p>2017-2018</p> <p>2018-2019</p> <p>2019-2020</p> <p>2020-2021</p> <p>2021-2022</p> <p>2022-2023</p> <p>2023-2024</p> <p>2024-2025</p> <p>2025-2026</p> <p>2026-2027</p> <p>2027-2028</p> <p>2028-2029</p> <p>2029-2030</p> <p>2030-2031</p> <p>2031-2032</p> <p>2032-2033</p> <p>2033-2034</p> <p>2034-2035</p> <p>2035-2036</p> <p>2036-2037</p> <p>2037-2038</p> <p>2038-2039</p> <p>2039-2040</p> <p>2040-2041</p> <p>2041-2042</p> <p>2042-2043</p> <p>2043-2044</p> <p>2044-2045</p> <p>2045-2046</p> <p>2046-2047</p> <p>2047-2048</p> <p>2048-2049</p> <p>2049-2050</p> <p>2050-2051</p> <p>2051-2052</p> <p>2052-2053</p> <p>2053-2054</p> <p>2054-2055</p> <p>2055-2056</p> <p>2056-2057</p> <p>2057-2058</p> <p>2058-2059</p> <p>2059-2060</p> <p>2060-2061</p> <p>2061-2062</p> <p>2062-2063</p> <p>2063-2064</p> <p>2064-2065</p> <p>2065-2066</p> <p>2066-2067</p> <p>2067-2068</p> <p>2068-2069</p> <p>2069-2070</p> <p>2070-2071</p> <p>2071-2072</p> <p>2072-2073</p> <p>2073-2074</p> <p>2074-2075</p> <p>2075-2076</p> <p>2076-2077</p> <p>2077-2078</p> <p>2078-2079</p> <p>2079-2080</p> <p>2080-2081</p> <p>2081-2082</p> <p>2082-2083</p> <p>2083-2084</p> <p>2084-2085</p> <p>2085-2086</p> <p>2086-2087</p> <p>2087-2088</p> <p>2088-2089</p> <p>2089-2090</p> <p>2090-2091</p> <p>2091-2092</p> <p>2092-2093</p> <p>2093-2094</p> <p>2094-2095</p> <p>2095-2096</p> <p>2096-2097</p> <p>2097-2098</p> <p>2098-2099</p> <p>2099-2100</p> <p>2100-2101</p> <p>2101-2102</p> <p>2102-2103</p> <p>2103-2104</p> <p>2104-2105</p> <p>2105-2106</p> <p>2106-2107</p> <p>2107-2108</p> <p>2108-2109</p> <p>2109-2110</p> <p>2110-2111</p> <p>2111-2112</p> <p>2112-2113</p> <p>2113-2114</p> <p>2114-2115</p> <p>2115-2116</p> <p>2116-2117</p> <p>2117-2118</p> <p>2118-2119</p> <p>2119-2120</p> <p>2120-2121</p> <p>2121-2122</p> <p>2122-2123</p> <p>2123-2124</p> <p>2124-2125</p> <p>2125-2126</p> <p>2126-2127</p> <p>2127-2128</p> <p>2128-2129</p> <p>2129-2130</p> <p>2130-2131</p> <p>2131-2132</p> <p>2132-2133</p> <p>2133-2134</p> <p>2134-2135</p> <p>2135-2136</p> <p>2136-2137</p> <p>2137-2138</p> <p>2138-2139</p> <p>2139-2140</p> <p>2140-2141</p> <p>2141-2142</p> <p>2142-2143</p> <p>2143-2144</p> <p>2144-2145</p> <p>2145-2146</p> <p>2146-2147</p> <p>2147-2148</p> <p>2148-2149</p> <p>2149-2150</p> <p>2150-2151</p> <p>2151-2152</p> <p>2152-2153</p> <p>2153-2154</p> <p>2154-2155</p> <p>2155-2156</p> <p>2156-2157</p> <p>2157-2158</p> <p>2158-2159</p> <p>2159-2160</p> <p>2160-216</p>

The above is from a sketch which was drawn up by the Trustees on the 29th of April, 1824.

on the new church, assisted by the members of the congregation, met and took down the venerable edifice, stick by stick, and laid its various parts among the tombs of those who originally reared it.

CHAPTER VIII

STOVES IN CHURCH

The following interesting reference to the old time customs is quoted verbatim from Rev. S. L. Tuttle's notes:

"The month of December, 1819, is memorable in the annals of this congregation as the time when, by a formal and well considered vote of the parish the first stove was introduced into our sanctuary. The committee appointed to look after this matter consisted of Messrs. Nathaniel Roberts, Charles Carter, Jacob Bonnel and Benjamin Thompson. For nearly seventy years previous to this time, our ancestors worshipped without seeming to have had the most remote conception of so obvious a source of comfort in the House of God. They rode in many instances for several miles to the sanctuary; attended two services with an intermission of an hour between them, and rode to their homes again without even 'the smell of fire having passed upon them!'

"Previous to this time it was the almost universal practice for each family to carry a small foot-stove with them to the sanctuary, in which carefully prepared coals of hickory wood or of cobs were placed; and these stoves were passed back and forth in the seats during the time of service, for the comfort of the various occupants; and it was no uncommon thing to see them handed over from one seat to another during the season of Worship. The wealthiest families residing near the church sent

their stoves to their seats by their servants before the service began, while those residing at a distance brought theirs in their wagons, replenishing the coals, at times, at some house in the neighborhood of the sanctuary.



ONE OF THE FOOT STOVES

“When the committee had procured the stove, which was an immense box stove for burning wood, it became quite a serious matter to decide where it should be located. It was at length agreed that it should be placed in the middle of the center aisle. There, thus, this great luxury was properly installed, while the pipe rising to the height of the gallery, was brought towards the front of the house and led by branches under the front gallery out of the windows on either end of the house next to the front corners. A piece of sheet iron containing a hole to

suit the pipe and fitted in the place of a pane of glass on either side, kept the pipe from the sashes. Around the stove thus located the people gathered to warm themselves before the services began; and it was no uncommon thing to see men, women and children come into the house after the exercises had begun, and gather about the stove for the purpose of warming themselves. Footstoves, which were as yet by no means wholly given up, were often filled at the stove in the sanctuary, and in some cases while the services were in progress. There are many persons still living among us who remember with what holy horror the idea was conceived of by some of having a stove in the House of God! By many it was regarded as an innovation not to be tolerated, and as a matter which in all probability would bring down the curse of God upon the parish. The same feeling which has led many to exclude the "ungodly great fiddle," and other instruments of music from the sanctuary, led many in this vicinity to fear, that by introducing stoves there, they might be offering defiance to the justice of the Almighty. The House of God, said all such, was not a place for people to go and be comfortable, but a place for them to repair to, to worship Jehovah."

During the year 1827, the old stove which had warmed the venerable Meeting House was disposed of by public sale.

CHAPTER IX

A DIFFERENCE ON PSALMODY

The following extract is taken verbatim from Rev. S. L. Tuttle's manuscript :

"About eight years after Mr. Horton's settlement, it appears that there were two parties in the congregation, strongly pitted against one another in reference to the version of Psalmody, which should be used in the worship of the Sanctuary."

"This difficulty had been in progress for several years previously.

"At length it would seem that the Society had agreed to compromise the matter by singing a part of the time from Rouse's version of Scottish Psalmody, and a part of the time from the version of Dr. Watts.

"The compromise did not last long, but the whole difficulty was renewed again, and the parties were once more brought to swords' points. At last in the month of January, 1759, a meeting was called to see if the congregation could not be brought to a state of harmony, in reference to this matter. The Rev. Timothy Johnes of Morristown and the Rev. Mr. Elmer of New Providence, together with the pastor, the Rev. Mr. Horton, were invited to be present and unite their counsels on the occasion.

"The Minute of the Parish, however, on this Subject, will speak for itself, and I give it consequently as it is on record.

“ ‘thursday Jany ye 11 1759.

at a meeting appointed and met at this house and passed ye following voats namely 1 that ye Reavd Mr. Joans should Be moderator and ye Reavd Mrs. Horton and Elenmore preasent to assist in the Settling of the Diferances Relating to ye Psalms 2 that we shall no more Sing Both Versions as formerly But that we Shall now pass a Voat which shall be Sung hully 3 Voated that Wats’s Version shall be Sung here hully for time to come then Dismissed Ye Reavd Mrs. Joans,—horton Elenmore and voated Ct Bonnel moderator Samuel fraust and Isaac Winans to Lead the Psalm tune.’

“From this Minute it appears that the congregation were induced to unite in the resolution to adopt thereafter Dr. Watts’ version to the exclusion of Rouse’s, and this result was doubtless in a great measure brought about through the efforts and representations of the clergymen who were in attendance on the occasion.”

CHAPTER X

REV. AZARIAH HORTON

The first pastor of the Church of South Hanover at Bottle Hill was the Rev. Azariah Horton. A native of Southold, L. I., where he was born in 1715, he was graduated at Yale College in 1735, and licensed to preach in 1741. He was ordained as a missionary among the Indians by the Presbytery of New York, and had the honor of being the first American Foreign Missionary. He had been called to this service by a number of clergymen of New York and vicinity, among them being Rev. Ebenezer Pemberton of New York: Rev. Aaron Burr of Newark and Rev. Jonathan Edwards of Northampton, Mass. They were organized as a commission representing the "Society of Scotland for Propagating Christian Knowledge." They proceeded to select two men who should devote themselves to this work, and the first chosen was Mr. Horton, and the second, the celebrated Rev. David Brainerd.

Among the Indians of Long Island, Mr. Horton labored successfully for a number of years, his salary being forty pounds per annum. His home at that time was in Shinnecock, about two miles west of Southampton, in which place he met and married Miss Eunice Foster. In addition to his labors on Long Island, he preached among the Indians at Wyoming and the Forks of the Delaware, where he did much to prepare the way for Rev. David Brainerd who had just been appointed to this work. He con-

tinued his labors as a missionary until the year 1751, when he became the pastor at Bottle Hill. Prior to his coming, the church enjoyed the ministrations of Rev. Nehemiah Greenman as a stated supply. Mr. Horton came as a candidate for settlement, and during the latter part of 1751 was regularly installed as pastor of the church.

His salary was only seventy pounds per annum, and in order to help in the support of their large family, Mrs. Horton kept a small store, and managed it with such thrift and success as not only to provide for the education of her children, but also to lay aside a sum sufficient for the purchase of a small farm. This store was on the corner of Kings Road and Green Village Road, the property owned in later years by Mr. James A. Webb. Mrs. Horton seems to have been a very energetic and capable woman, and in every respect a worthy helpmeet of the excellent pioneer pastor.

After laboring in Bottle Hill most faithfully and successfully for over twenty-five years, Mr. Horton resigned the pastorate in October, 1776, and went to live with his son, Foster Horton, in the neighboring village of Chatham. He was there residing when about three months later the Revolutionary Army came into winter quarters in Loantaka Valley. Within a short time after its arrival, the smallpox began to prevail among both troops and citizens. Mr. Horton saw his beloved flock without a shepherd, the Church having only the services of Rev. Mr. Richards, a stated supply, and needing the ministrations of a pastor in sickness and death.

His loyal heart also went out to the brave troops who were dying, far from home and kindred. Under these distressing circumstances, with the self-forgetfulness and devotion of a true minister and patriot, he threw himself again into the work of a pastor. He ministered to the dying and performed the last sad offices for the dead, and thus exposed himself to the contagion to which he fell a victim. He was seized with the disease, and died March 27, 1777.



TOMB OF REV. AZARIAH HORTON

The heroism and devotion which thus marked the close of this good man's life deeply impressed both army and people. Deep grief was felt by all classes. He was buried just back of the pulpit where he had so long preached. A monument, consisting

of a horizontal slab of freestone resting upon six up-rights, was erected over his grave. It bears the inscription :

*“In memory of
the Rev. Azariah Horton,
for twenty-five years
pastor of this church;
died March 27, 1777,
Aged Sixty-two years.”*

The monument is a rare one, for those times, in beauty and costliness; and it seems reasonable to believe, in view of the circumstances, that the officers of the army, and perhaps the Father of his Country himself, had a share in its erection. The old church and pulpit have long since gone, but the tomb remains, uninjured, to testify to the heroic pastor of 1776.

CHAPTER XI

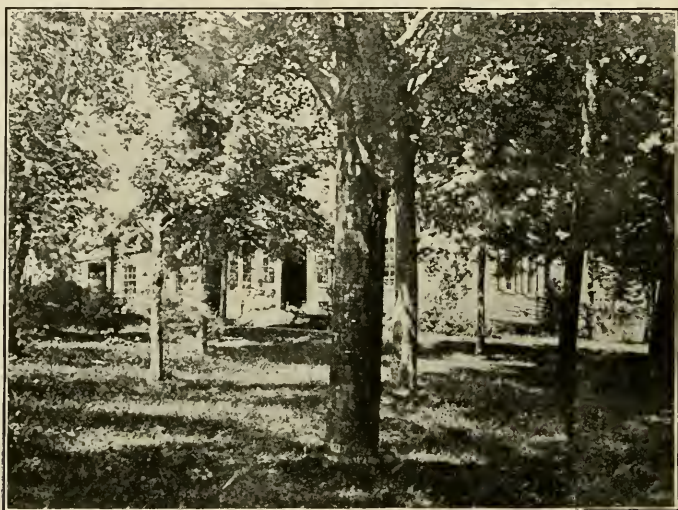
THE OLD PARSONAGE

In 1763, the South Hanover Congregation purchased a piece of land comprising about fifty acres, with a house and barn upon it, as a parsonage property. Its location was on Kings Road and Green Village Road, extending on the latter nearly to the line of the present Hillside Avenue. The house was large, and stood facing the southeast, with its gable toward Kings Road. The eaves at the front were high, while those in the rear descended so low as to be reached from the ground. The rear of the house was about the center line of the present Green Avenue. A large kitchen extended from the southwest end. The house had the immense, old-fashioned fire places, and all the beams in the ceilings were left uncovered. The trees which stood in front and at the gable end were only recently removed to prepare the grading for the new railway station (1915). A store was erected on the corner of Green Village Road, and this was kept by Mrs. Horton, the pastor's wife, as previously stated.

After Mr. Horton's death in 1777, the parsonage was occupied by Rev. Ebenezer Bradford, who succeeded him as pastor. Mr. Bradford had married a daughter of Rev. Jacob Green of Hanover, and in addition to his work as pastor of the church, taught a classical school. For this purpose he erected a building opposite his house, on the site recently occupied by the old Lackawanna railroad station. He

was assisted in teaching by his brother-in-law, Ashbel Green, who had just been graduated from college. Most of the pupils were from other parts of the country, and a considerable number were here prepared for college.

While the old parsonage was being occupied by Mr. Bradford, it became the scene of a romantic



THE OLD PARSONAGE

This picture of the Old Parsonage was taken just before its removal to make way for Green Avenue in 1870. The original photograph was presented to the author by Mrs. M. Augusta Greene.

wedding, which was one of the memorable events of those stirring years in Bottle Hill. A short time before, a number of officers belonging to the American Army were riding through Chatham. In the party was Lieutenant d'Anterroches, a young Frenchman and kinsman of Marquis de Lafayette. The son of Count d'Anterroches of France, he had accompanied

Lafayette to this country and thrown in his fortunes on the side of the patriots. As the horsemen passed the house of Captain David Vanderpoel, near Chatham bridge, his young daughter Mary stepped out of the door, and Lieutenant d'Anterroches saw her and lost his heart. He succeeded in winning her,



SKETCH OF OLD PARSONAGE IN BOTTLE HILL

Taken from Rev. S. L. Tuttle's manuscript history.

but not without great opposition from her father, which however was finally overcome. The uproar of war was so great around the homestead, that a wedding there was not attempted; but on the 30th of January, 1780, the bridal party went to Bottle Hill, and in the Old Parsonage, Mr. Bradford made one

the happy twain. The snow was deep and the cold intense, but joy reigned within, and the old house was the scene of a brilliant and happy gathering. Many years afterward Madame d'Anterroches, then an aged lady, visited the Old Parsonage which had become the home of Dr. Henry P. Green, and with tender interest recalled the romantic wedding of 1780. Dr. Green's young daughter, Augusta, greeted her at the door, and heard her recount the romance of the olden time, and then narrated the incident to the author but a short time before her death.

Mr. Bradford resigned the pastorate in the spring of 1782, and the parsonage, having been put in repair, the congregation resolved to rent it, by putting it up at public vendue. In this way it was rented to Col. Francis Barber, a distinguished officer of the Continental Army. The following entry is still legible in the parish record:

1782. May 1. Cornl Francis Barber Dr.
to the pashnedg house and
home Lot 43-10-0

The next entry is as follows:

1782. May 1. Cornl Matthyas Ogden Dr.
to 10 acers of pasnedge by Jonathan
Thompson
Received the above account by
Ephraim Sayre one of the
Commity.

Subsequently, the old parsonage was the residence of the pastors Miller, Hillyer, and Perrine until the latter erected a house of his own, and the

parsonage property was sold by the congregation for \$2,350. It became the property of Dr. Nathan Bishop, a leading physician, who occupied it until his death. Dr. Henry P. Green first came to Bottle Hill as a teacher in the Madison Academy, and in 1828 became the assistant and co-physician with Dr. Bishop. At the latter's death, Dr. Green succeeded to his practice and his homestead, in which he continued to reside until his death in 1858. Following is the inscription on Dr. Green's tomb-stone in Hillside Cemetery, Madison:

H. Prentice Green, M. D.
Born at Calais, Vt.
Dec. 1st, 1798
Died at Madison N. J.
(Where he practiced medicine
30 years)
Oct. 15th 1858.

CHAPTER XII

GENERAL WAYNE'S HEADQUARTERS

The venerable house which is still standing on Ridgedale Avenue, Madison, and known as the "Old Sayre Mansion," was used by General Anthony Wayne as his headquarters while the army was in camp in Loantaka Valley. The house, built by Daniel Sayre about 1745, was the homestead of his son, Deacon Ephraim Sayre, during the Revolution. Mr. Sayre was a man of the noblest character, both as Christian and patriot, and his house was always opened with a generous hospitality to the needs of both officers and soldiers.

The office of the General was the front room in the north corner, the window of which, in the picture given herewith, is just behind the further column of the front porch. It is memorable for the frequent conferences which there occurred between the famous officers of the patriotic forces, including the illustrious Commander-in-Chief.

Rev. James Caldwell, pastor of the First Presbyterian Church of Elizabethtown, was a chaplain in the army as well as Deputy Quartermaster General. In addition to his other duties he frequently preached in Bottle Hill. He was a warm, personal friend of Deacon Sayre, and a number of times he preached in the mansion, using the south front room for the purpose. The spot where he stood on these occasions was in the south corner of the room, or in the corner of the house nearest the spectator in the picture.

It will be recalled that Mr. Caldwell was shot by a sentinel at Elizabethtown Point, it being popularly supposed at the time to be at the instigation of the enemy or their sympathizers. Mrs. Caldwell had previously been shot by a Hessian soldier during



HEADQUARTERS OF GEN. ANTHONY WAYNE

Pencil sketch 1894 from picture on map by T. Hughes, 1857.

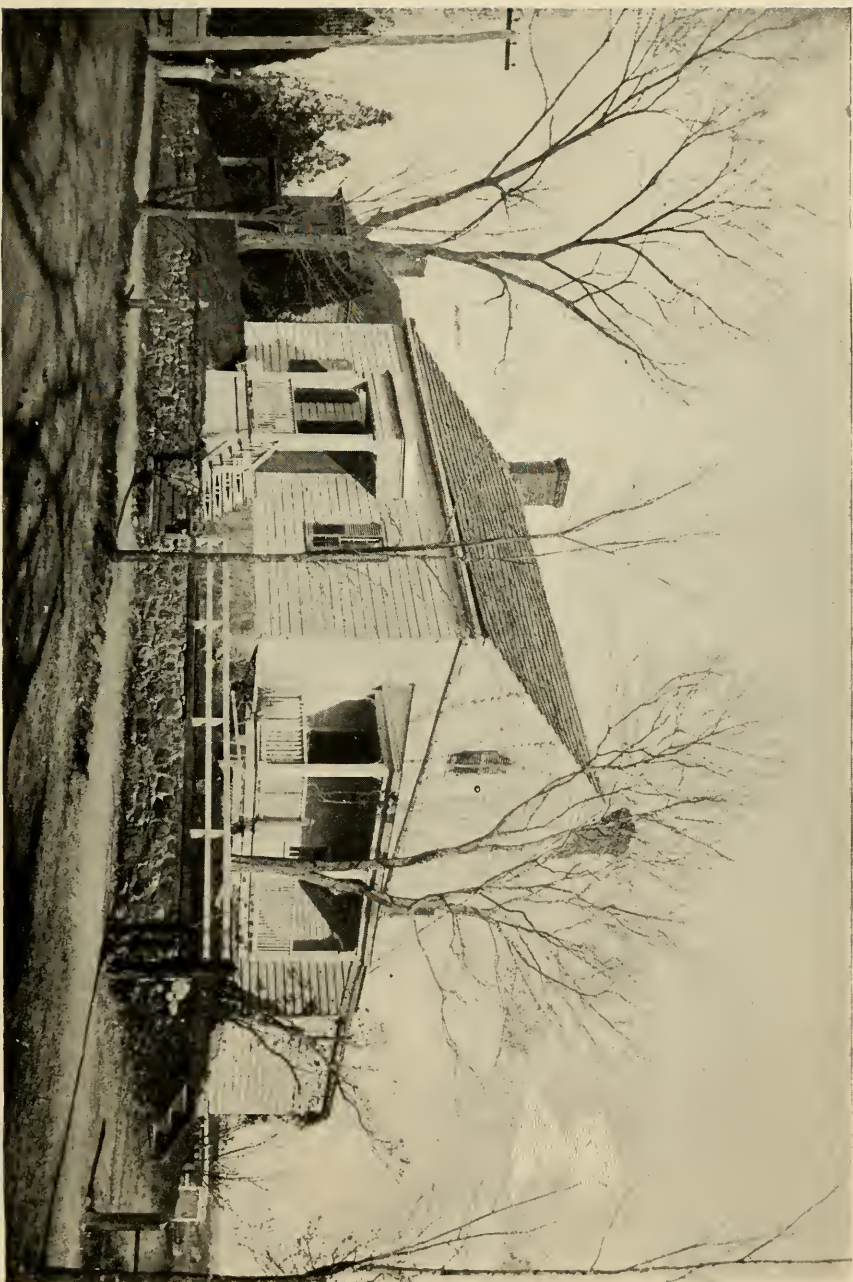
the Connecticut Farms raid. When Mr. Sayre heard of Parson Caldwell's death, he harnessed his team, went to Elizabethtown and took Mr. Caldwell's six orphan children to his own house and cared for them until they were permanently provided for else-

where. They were under his roof for at least three months, and learned during that time to greatly love and reverence their benefactor.

Elias Boudinot Caldwell, who was one of these children, afterwards became clerk of the United States Supreme Court, which office he filled from 1800 to 1827. When the Capitol was burned by the British in 1814, the Supreme Court met in his house in Washington, now 204-206 New Jersey Avenue, until the Capital was rebuilt. He furnished the Bible on which the Presidents took the oath of office during his incumbency.

My father leaves on record the following amusing anecdote which was obtained from an eye witness. Parson Caldwell as Deputy Quartermaster General had an office in Chatham, with the sign, James Caldwell, D. Q. M. G. An old farmer was looking at it very curiously when the Parson came along, and asked what he was looking at. "I am wondering what that all means," he said. "Well what do you think it means," inquired the Parson. "I don't know," said the man scratching his head, "D. Q. M. G." "D. Q. M. G."—"I can't think unless it means 'Develish Queer Minister of the Gospel.' " The Parson laughed heartily at this and passed on.

Mrs. Sarah Richards and Miss Rachel Sayre, daughters of Deacon Ephraim Sayre, were still living in the old house in 1855, and the details of its associations were taken down from their statements. Their recollection of the scenes of the war of which they were eye witnesses, was very clear, and nothing pleased them more than to tell of the exciting events



HOUSE OF EPHRAIM SAYRE, HEADQUARTERS OF GEN. ANTHONY WAYNE, 1780.
Photograph taken in 1894.

which they had observed during those stirring times.

Mrs. Richards narrated the following incident of the war which made a deep impression on her, being about six years of age at the time of the occurrence.

On the 13th of December 1779, the village was thrown into excitement and terror by the report that the British forces had defeated the American troops, and that the latter were retreating over the Short Hills, closely followed by the enemy. Many families made hasty preparations to leave the place, and take refuge further away in the mountains, and for a while the panic was great. Toward evening, however, the truth became known when our forces appeared, and proved to be a large detachment under marching orders for Kemble Hill, where they were to go into quarters for the Winter. As the troops reached the village, the night was coming on and a halt was made, tents were pitched, camp fires were lighted, and the soldiers, gathering around their bivouacs, proceeded to cook their suppers. The lines of the encampment filled each side of the main road, and extended for more than a mile from end to end of the village. The vanguard was in the neighborhood of Elm Street and Convent Road, while the rear extended below the Old Meeting House on Cemetery Hill. Within these limits the soldiers were in camp as closely as possible, completely filling the side spaces of the road.

All night the fires were kept burning, and in the early morning, the smoke curling upward in the crisp winter air along the whole line, presented a striking

appearance, viewed from the elevated position of the Sayre Mansion. The men cooked their breakfasts in their places, while the houses of the people were filled with officers who were invited to eat with the owners. At her father's house, our little eye-witness saw the breakfast table replenished seven times, for as many groups of officers. The tents were then struck and the march resumed to Morristown and Kembles Hill.

Another little girl living near Washington's Headquarters, Morristown, saw the same detachment pass on the road from Bottle Hill, while on another day of the same week she saw the rest of the army from West Point. They were marching to the same destination, but on the road from Pompton and Whippany, which joins the Bottle Hill road at the Headquarters. This little girl afterwards became Mrs. Silas Lindsley, and in 1855 narrated the occurrence when eighty-two years of age.

It was somewhere about the year 1790 in the southwest front room of the house of Deacon Ephraim Sayre, that the Tuesday Evening Prayer Meeting of the Presbyterian Church was established.

CHAPTER XIII

THE OLD MILLER HOUSE

This ancient house, which for so many years was the homestead of Major Luke Miller, is situated on Ridgedale Avenue, Madison, at a point which in former days was known as Miller's Station. It stands on a knoll at the right of the street, and faces on a diagonal. Its quaint appearance and position arrest the attention of the passerby; and not only the exterior, but the well-preserved interior, bears testi-



MAJOR LUKE MILLER

mony to the manners and methods of the olden time. In this house Major Miller was born, and it was his home until he died at the age of ninety-one.

The land on which it stands was purchased from the Indians by David Burnet, who sold it to Andrew Miller, the grandfather of the Major. The house

was erected by Andrew Miller some time before 1750. When the Revolution took place, Josiah Miller, son of Andrew, occupied it. His son, the Major, was then but seventeen years of age. While the army was encamped in Loantaka Valley, and at other times in the neighborhood of Bottle Hill, it was the scene of much hospitality and gayety. This was due to its owner's prominence, as well as the young soldier's connection with the army. Both officers and soldiers found a welcome under its roof, and many distinguished men were among its frequenters. Of course it has possessed its "Washington's Chair" and other relics, with the best of evidence that they are genuine, as there is no doubt that the great commander was in the house many times.

The picture represents the house as it was photographed in 1894. In it, the beholder stands on Ridgedale Avenue and looks eastward. The appearance of the house has not materially changed since then.

The following inscription marks the simple, yet elegant, monument over the Major's grave in the old Bottle Hill Cemetery. It is, at once, a model of excellence as a mortuary record, and a fitting memorial of a Revolutionary hero:



THE OLD MILLER HOUSE AS IT APPEARED IN 1894

*"A Soldier of the Revolution.
Maj. Luke Miller,
son of
Josiah Miller,
son of
Andrew Miller,
was born at Miller's Station
Bottle Hill
Sept. 8, 1759.
Died at the same place,
Jan. 23, 1851.*



TOMB OF MAJ. LUKE MILLER

CHAPTER XIV

THE JOSEPH BRUEN HOUSE

The old house, which was the home of Joseph Bruen at the time of the Revolution, was standing in 1905 in the Borough of Madison. It was on the southerly side of Kings Road just below Samson Avenue. It was then in an excellent state of preservation, and, with a modern extension, has been, until recently, the residence of the late John C. Bruns. Joseph Bruen, its Revolutionary possessor, was a "Minute Man" who served in that capacity with bravery and distinction.

It was on the morning of the 23rd of June, 1780, that the booming of the cannon on the Short Hills sounded an alarm. This announced the approach of a strong force of the enemy, and called the farmers of the region to join the little army at Springfield. Mr. Bruen took his gun and went to the fray, doing his part as one of the "hornets," as Gen. Kuyphausen, the Hessian commander, styled his assailants in his report of the action.

Mr. Bruen's little boy, Ichabod, then six years old, was in school at the time of the alarm. The school-house was situated upon the spot where, until recently, stood the old Madison Station of the Delaware, Lackawanna and Western Railroad. This was a flourishing and somewhat famous classical academy; most of the pupils were from other parts of the country and a considerable number pursued their studies here, preparatory to their entering college.

The teacher was the Rev. Ebenezer Bradford, who labored as a stated supply in the Presbyterian Church of Bottle Hill, for nearly three years. His assistant in the school was his brother-in-law, Ashbel Green, the son of Rev. Jacob Green of Hanover. Mr.



THE JOSEPH BRUEN HOUSE

Taken in 1901.

Green had shortly before been graduated from Princeton College, of which he became in later years a famous president. When the alarm was sounded, school was dismissed and the young teacher went to

the battle. There he distinguished himself by conduct which won mention from the commander, General Nathaniel Greene, in his official report.

Meanwhile, little Ichabod Bruen hurried home and found that his mother had the ox team before the door, and was loading the wagon with furniture to remove to a place of safety in the woods. Happily the British were checked, and flight was unnecessary. It illustrates the dangers of the war which threatened the people with the loss of their homes, the houses being destroyed wherever the British and Hessians went. The farmers thus realized that the fight was not only for country, but for "home," and the sooner they met the enemy, the more they would have left at the homestead.

In 1855, Ichabod Bruen was still living at the age of eighty-one, and narrated these circumstances with the utmost clearness of recollection. The account was taken down from his lips as told above, and is thus the story of an eye-witness of these memorable events.

CHAPTER XV

THE NEW JERSEY JOURNAL

Alexander Hamilton, when a boy of fourteen, living with his relatives on the Island of St. Croix, West Indies, wrote a description of a hurricane which was published in a newspaper of that island. This newspaper was set up and printed by a young man named Shepard Kollock. The article displayed such brilliant talent that it lead young Hamilton's friends to resolve that he should have a liberal education, and two years later, at the age of sixteen, he landed alone in New York in pursuit of that object. He repaired at once to Elizabethtown, N. J., where he became a pupil in the school of Francis Barber, who was afterwards famous as a colonel in the Revolutionary Army.

Young Hamilton pursued his studies for some time under Barber. He then applied to Princeton College for admission, with the privilege of advancing from class to class, as fast as he should be prepared, without awaiting the usual promotion annually. This unprecedented demand was declined by the faculty, and in consequence he entered King's College, New York, afterwards Columbia. The serious call of the Colonies to arms came to him while thus engaged, and throwing aside his books, he responded to it, joined a company of artillery, and though not yet twenty, became its captain.

Just about this time Shepard Kollock landed from St. Croix, and joined the same company, thus

finding himself unexpectedly under the command of his brilliant young friend of the St. Croix printing office. The company, under the command of Hamilton, performed gallant service during the campaign of 1776, including the Battle of Long Island, the contests and maneuvers in the northern part of Manhattan Island, and the retreat through New Jersey, with the subsequent victories of Trenton and Princeton. During all this arduous service the young captain was under the eye of Washington, whose attention was attracted, and admiration awakened, by his gallantry and ability. The army, in the meantime, came to Bottle Hill, and the Commander-in-Chief occupied the old Arnold Tavern in Morristown. On March 1, 1777, he appointed Hamilton an Aid-de-camp with the rank of Colonel, and detailed him at once to the duties of Military Secretary of the General. From that time forward throughout the war, the period when the constitution was framed, and the administration of the first president, Hamilton was more than any other man the confidential friend and adviser of Washington. He wrote his letters from dictation and shared with his Chief the secrets of army and state. He was often consulted as to the language and form of the General's proclamations and other documents, and he wrote the immortal farewell address from the notes and ideas of its author. Of a temper congenial, and of political views and personal tastes marvellously harmonious, he was perhaps the one man who stands nearest to the Father of his Country in the list of Revolutionary worthies.

In February, 1779, Shepard Kollock began the publication of the *New Jersey Journal* in Chatham. This was evidently not so much for a profit, as to afford to the people of Northern New Jersey a newspaper loyal to the cause of the colonies. Those journals which the people had access to were mainly New York papers, which owing to the British occupation of the city, were of course confined to Tory sentiments and interests. General Henry Knox was thought to be the originator of the project, but it is now contended that Hamilton was the real projector, and that it was through him that Kollock took hold of it. The first issue bore date of February 16, 1779, (see frontispiece) and was a four page sheet fourteen and a half by ten inches. The paper continued to be published at Chatham until the close of the war, when it was removed, at first to New Brunswick and finally to Elizabethtown, where it continues to this day. It is a daily and the leading paper of the City of Elizabeth and County of Union.

Shepard Kollock commenced the printing of his paper in the old tavern which stood, until a few years ago, just east of the Passaic River in Chatham, near the residence of the late R. H. Allen. In 1855 this tavern was kept by Samuel Condit, who had occupied it for many years. He said that the evidences of the printing office were still visible, and that he was continually finding type in the garden at the west end of the house. One or two rooms in this building Mr. Kollock continued to use until late in the war, when he looked for a more convenient structure, which he found in Bottle Hill. Mr. Bradford's

schoolhouse was just then for sale. It stood on the site of the old Madison Railway Station, and it was forthwith bought and removed to Chatham, where it was placed nearly opposite to the site of the old Presbyterian Church. This building was standing in 1855, when it was fully identified as the Kollock printing office.

After the war Mr. Kollock sold the building to Major Thomas Morrell of the Continental Army, who occupied it as a dwelling. Major Morrell afterwards became a noted Methodist travelling preacher, and was recognized as one of the fathers of Methodism in New Jersey. He for a long time preached in Elizabethtown. Soon after taking up his residence in the old printing office, the first Methodist Episcopal service ever held in this township took place in it, the ministers officiating being Messrs. Haggerty and Lynch. Mr. Morrell died in Elizabethtown in 1838, aged 91.

Shepard Kollock had a printing office on the corner of Wall and Water Streets, New York. Here he printed the first directory of the City of New York in 1786. The directory was prepared by David Franks, a lawyer. It contains eighty-two pages and nine hundred and twenty-six names. A copy is treasured by the New York Historical Society.

Mr. Kollock was the father of Rev. Henry Kollock, D. D., pastor of the First Church of Elizabethtown, and afterwards of Savannah, Georgia; and his daughter, Henrietta, was the wife of Rev. John McDowell, D. D., for many years the pastor of the First Presbyterian Church of Elizabethtown.

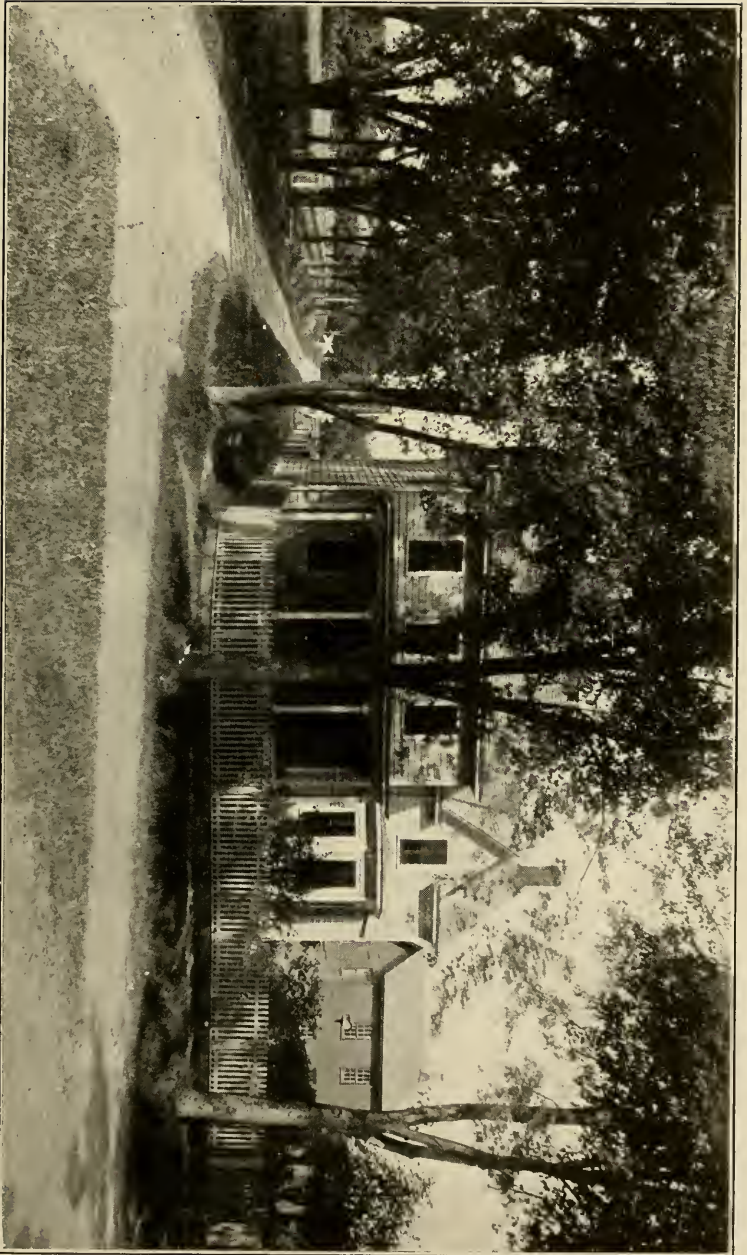
The following inscription is from a grave in the churchyard at Elizabeth:

“In memory of Shepard Kollock, Esq., an officer of the Revolution, who, after having aided in the establishment of the liberty of his country, and for many years filled with usefulness various civil stations, died in the full assurance of a glorious resurrection and blessed immortality, July 28, 1839, aged 88 years.”

CHAPTER XVI

THE ROAD TO YORKTOWN

In the summer of 1781, the British Army invading Virginia under Lord Cornwallis was met by the American troops under Gen. Lafayette in the neighborhood of Yorktown. The campaign advanced to a critical point where any additional force upon either side would probably have a decisive effect, and produce results likely to be far-reaching and permanent. Sir Henry Clinton, the English commander with his main army, occupied New York, while Washington with the Continental Army, and Rochambeau and the French forces, were encamped in the neighborhood of the Highlands on the Hudson. Washington, perceiving the serious nature of the crisis and the opportunity it afforded for a decisive stroke, conferred with Rochambeau in a farmhouse which is still standing near White Plains, and with him devised the plan of operations. His design was to so occupy and alarm Sir Henry Clinton with the preparations for an attack in force upon New York, as to effectually prevent the sending of troops to the aid of Cornwallis, while under cover of these movements the main force of the allies was to march to Virginia, and forming a junction with Lafayette, crush the enemy before re-enforcements could arrive. This plan was successfully carried out, and resulted in the capture of the entire British Army in Virginia on the 19th of October, 1781. The speedy termination of the war followed, and the acknowledgment



HOUSE OF ICHABOD BRUEN, FORMERLY THE RESIDENCE OF MRS. GEORGE G. EBLING
On the corner where the troops filed left to Yorktown.

of American independence by Great Britain.

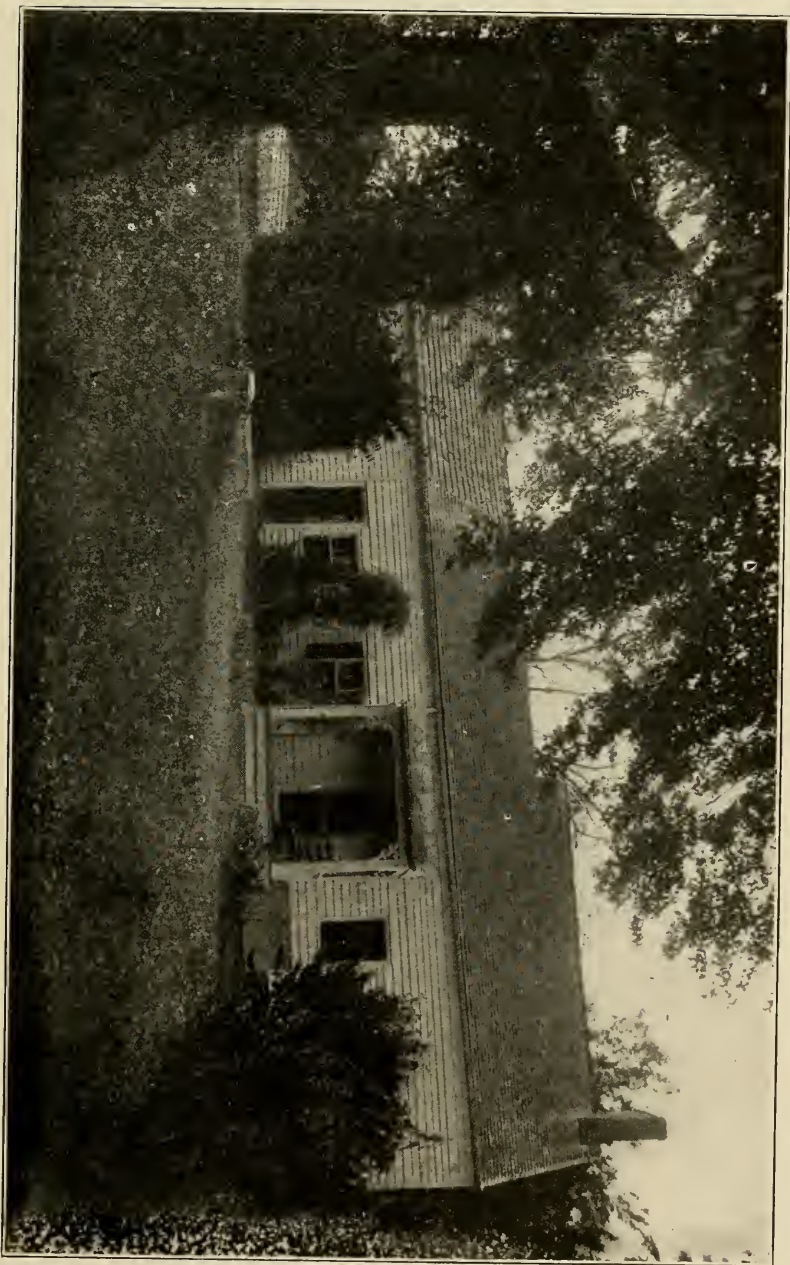
The working out of this plan, however, involved some details which will ever be of peculiar interest to the people of the twin boroughs of Madison and Chatham. As soon as it was adopted a large force of both French and American troops marched on the 19th of August, 1781, from Newburgh by way of Pompton, Whippany and Columbia (now Florham Park), through Bottle Hill and Chatham, and pitched their quarters in the meadow opposite the site of the residence of the late R. H. Allen, east of the Passaic. Here they made preparation for a still larger force. In the words of Rev. Samuel Lawrence Tuttle, whose manuscript is here quoted:

“After setting their tents they threw up a shed of nearly four rods in length, running parallel with the road and a little back from it, and in this shed they constructed a large number of ovens, and made other arrangements, creating the impression upon the community that not only these regiments but possibly the whole army were to be quartered here. Mr. Azariah Carter remembers seeing the troops come through this place, and he and Mr. Ichabod Bruen, Captain Luke Carter, and others have stated to me that they have a distinct recollection of the impression that was upon every mind in this region that the whole army was to be permanently quartered on that ground.”

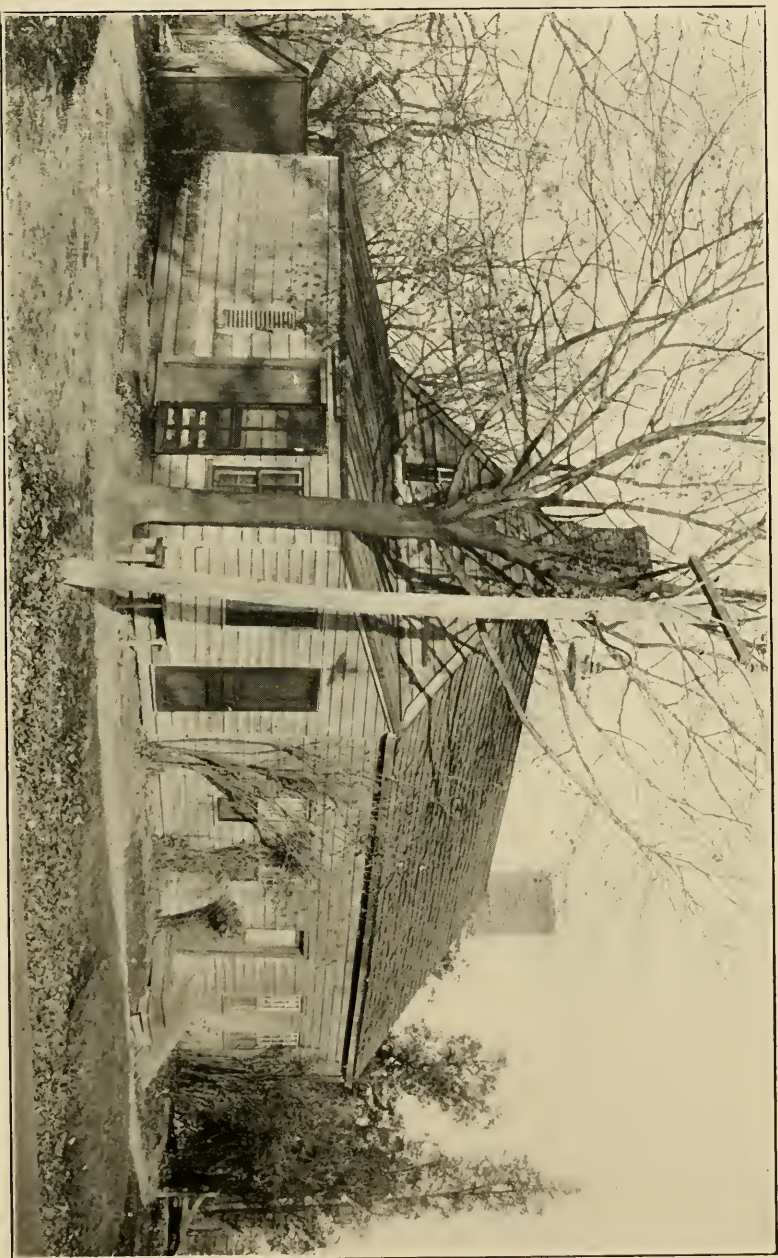
The expectation of an attack upon Staten Island, where important British posts were located, and the City of New York, which then generally prevailed in the army and the community, was soon shared by

the British commander, who began vigorous preparations for defense and concentrated his forces to repel an attack from this direction.

It was just at this juncture that the troops in Chatham were ordered to march. Quoting again from Mr. Tuttle, "Aged people in this vicinity say that at the commencement of the night on which the troops left, the entire camp appeared as it had done before, but at the dawn of the following day, they had all mysteriously disappeared, leaving behind them nothing but the long shed filled with ovens, while no one knew what their designs were, or which way they were going. These ovens, I have been informed by Mr. Enos Bonnell, an aged man who was born and is still living (1855) within a few rods of the spot, were standing and were the subject of remark for several years after the war, he himself having often seen them." When the troops fell in line for the march that night, they were surprised to find their faces toward Bottle Hill instead of New York, and when they reached the corner at Union Hill, where now stands the residence formerly occupied by the late Mrs. George G. Ebling, they were guided to the left up the winding road by the homestead recently occupied by the late William J. Carter, then belonging to his grandfather, Aaron Carter, and the ancient house, recently owned by Mr. Seaman, by way of Woodland Road and Garfield Avenue, as they are now called, to Green Village. The march was continued to New Vernon, Basking Ridge and Pluckamin, and the officers and soldiers were totally in the dark as to their destination until



HOMESTEAD OF WILLIAM CARTER, ON WOODLAND ROAD
Occupied by his grandfather, Aaron Carter, during the Revolution.



ANCIENT HOUSE ON WOODLAND ROAD

Formerly owned by Mr. F. A. Seaman and originally owned by the Genuing family.
This house was undoubtedly standing when the troops passed on the way to Yorktown.

they were well on toward Philadelphia, when it suddenly dawned upon all that they were bound for Virginia. As they passed through Philadelphia, the city went wild with enthusiasm, for the true meaning and importance of the movement was clearly understood as soon as the destination was perceived.

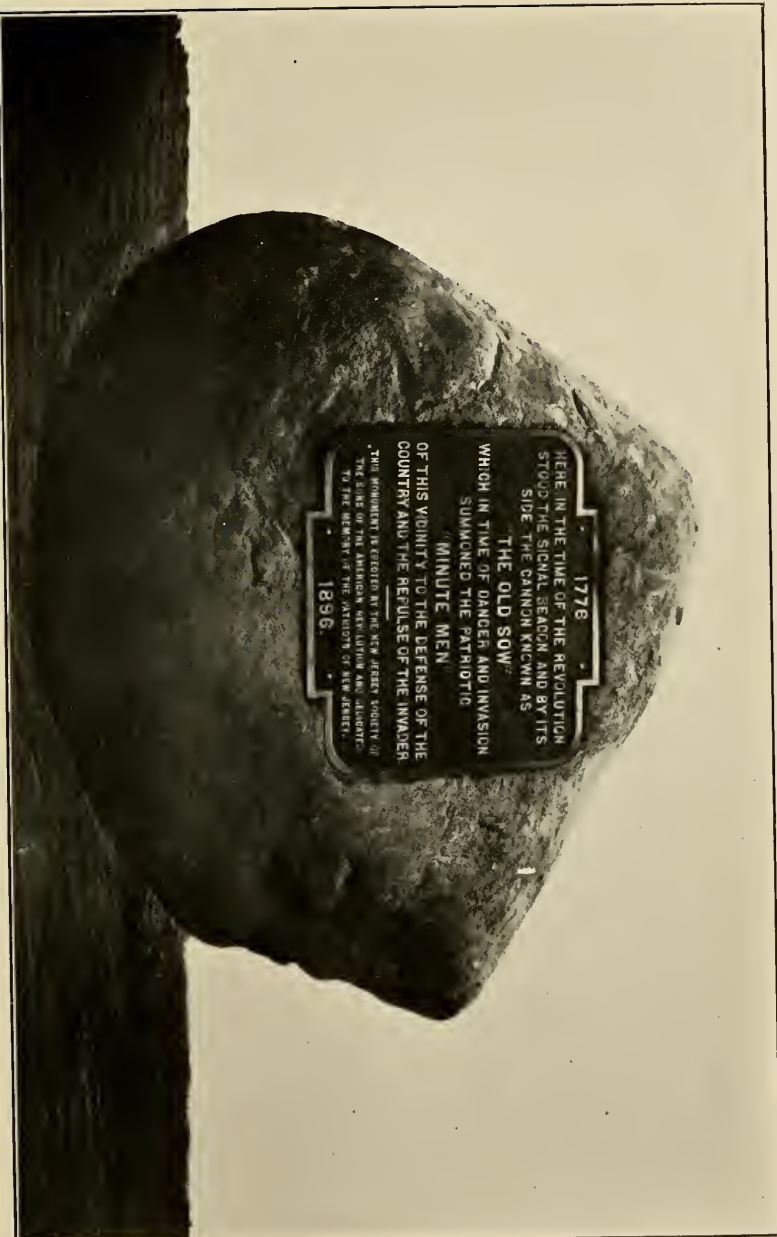
The association which Bottle Hill and its vicinity have with these events ought to be remembered and cherished by the people. A fitting name for the easterly part of High Street and Garfield Avenue would be "Yorktown Road." At all events the fact should be remembered, which hallow the old winding road by which our fathers marched to Yorktown and victory.

CHAPTER XVII

"THE OLD SOW"

From the beginning of the War of Independence, the Colonists relied mainly for their supplies of cannon, powder, shot and shells, upon the foundries and powder mills in the vicinity of Morristown. The appreciation of this fact resulted in a general solicitude lest these works should fall into the hands of the enemy, and the colonies, in consequence, be deprived of the necessary material for fighting. Measures were adopted for their defense, and the farmers throughout this region were armed and prepared for instant service. They were designated "Minute Men," as they were to serve at a minute's notice. Every farmer was thus enrolled with his grown-up sons. The whole district was intensely loyal to the Cause of Independence, and these men were enthusiastic in their determination to defend, not only their firesides, but the important treasures which were so necessary to the patriotic cause.

In order, however, to call out these Minute Men when their services were needed, it became a matter of great importance to provide some signal which should be adequate for that purpose. It had to be, necessarily, within observation of the region eastward of Newark, Elizabethtown Point, Sandy Hook and New York, and within range of other signal stations which were nearer these places. To meet these requirements, the spot on the summit of the Short Hills was chosen, which was commemorated



1778
HERE IN THE TIME OF THE REVOLUTION
STOOD THE SIGNAL BEACON AND BY ITS
SIDE THE CANNON KNOWN AS
THE OLD SOW
WHICH IN TIME OF DANGER AND INVASION
SUMMONED THE PATRIOTIC
MINUTE MEN
OF THIS VICINITY TO THE DEFENSE OF THE
COUNTRY AND THE REFUSE OF THE INVADER.

*THIS MONUMENT IS ERECTED BY THE NEW JERSEY SOCIETY OF
THE SONS OF THE AMERICAN REVOLUTION AND DEDICATED
TO THE MEMORY OF THE PATRIOTS OF NEW JERSEY.
1896.

THIS BOULDER, THE GIFT OF NATHANIEL NILES, WAS DEDICATED BY THE NEW JERSEY SOCIETY,
SONS OF THE AMERICAN REVOLUTION, OCTOBER 19, 1896.

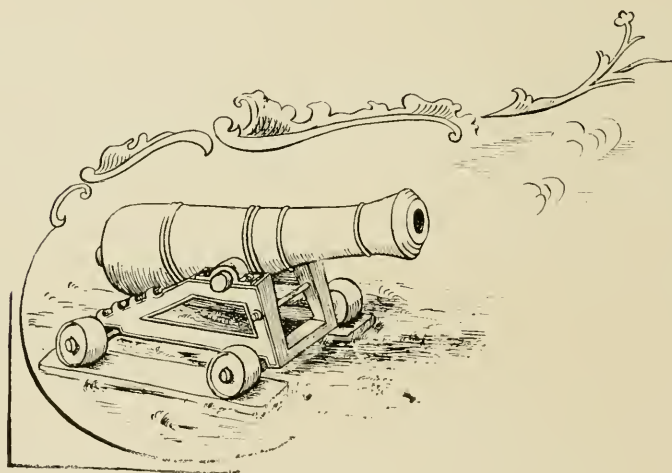
It has been replaced by a tablet on the lawn of Henry B. Townsh, Summit, N. J.

by the “Old Sow Monument.” Here was placed an alarm gun and by its side a lofty pole surmounted by a tar barrel, the lighting of which by night would display a signal easily seen for many miles in the interior. The cannon, an eighteen-pounder, soon became an object of curiosity and terror to the whole region, and was called by the people “The Old Sow,” —a term which, though homely, was expressive, and has become historical. A guard of soldiers was in charge, and constantly on the watch for indications of attack. Other hilltops to the eastward were also used as stations for observation and alarm signals, which could be seen and responded to by gun and beacon.

When Washington located his army in Loan-taka Valley in 1777, the Short Hills station had a greatly added importance, for it became the signal point for the army as well as for the Minute Men. It had been admirably located for both purposes. Indeed it is the only spot on the whole mountain which would have served. A little change to the north would have hidden New York and Newark behind the jutting end of Orange Mountain, at Millburn; and a little change to the south would have prevented the beacon from being seen at the camps at Bottle Hill and Morristown by reason of the projecting end of Long Hill, near Chatham. This location, however, commanded an unobstructed range of every point of importance, both east and west.

When Gen. Kuyphausen, at the head of a force of British and Hessians, made a determined effort to dislodge the “rebels” from their nest in the hills,

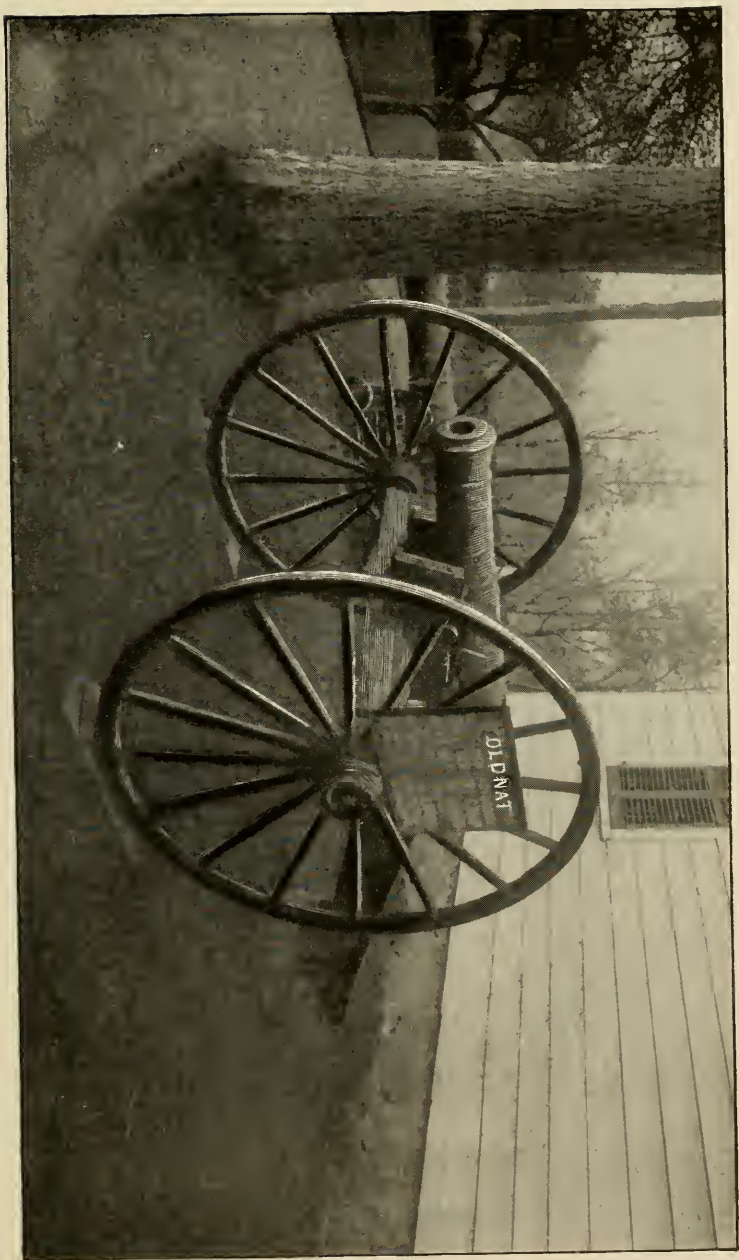
and destroy the mills about Morristown, the signal gun did its best work. On the morning of June 23, 1780, its hoarse summons was heard far and wide and the farmers were soon swarming down the roads and over the hills toward Springfield. They were of true American stuff, which can die but cannot run. Placing themselves in little squads in the woods and thickets they poured a deadly fire into the enemy's ranks, and with the troops, under Gen. Greene, soon drove them from the field. Gen. Kuyphausen in his report giving the reasons for his retreat, called it



"CROWN PRINCE" CANNON

"a hornet's nest," and said that his troops could not cope with enemies in all directions at once, whose fire was that of the deadly sharp shooter in its effect.

Four American soldiers, severely wounded, were carried to the barn at the old tavern just east of the



"OLD NAT" CANNON

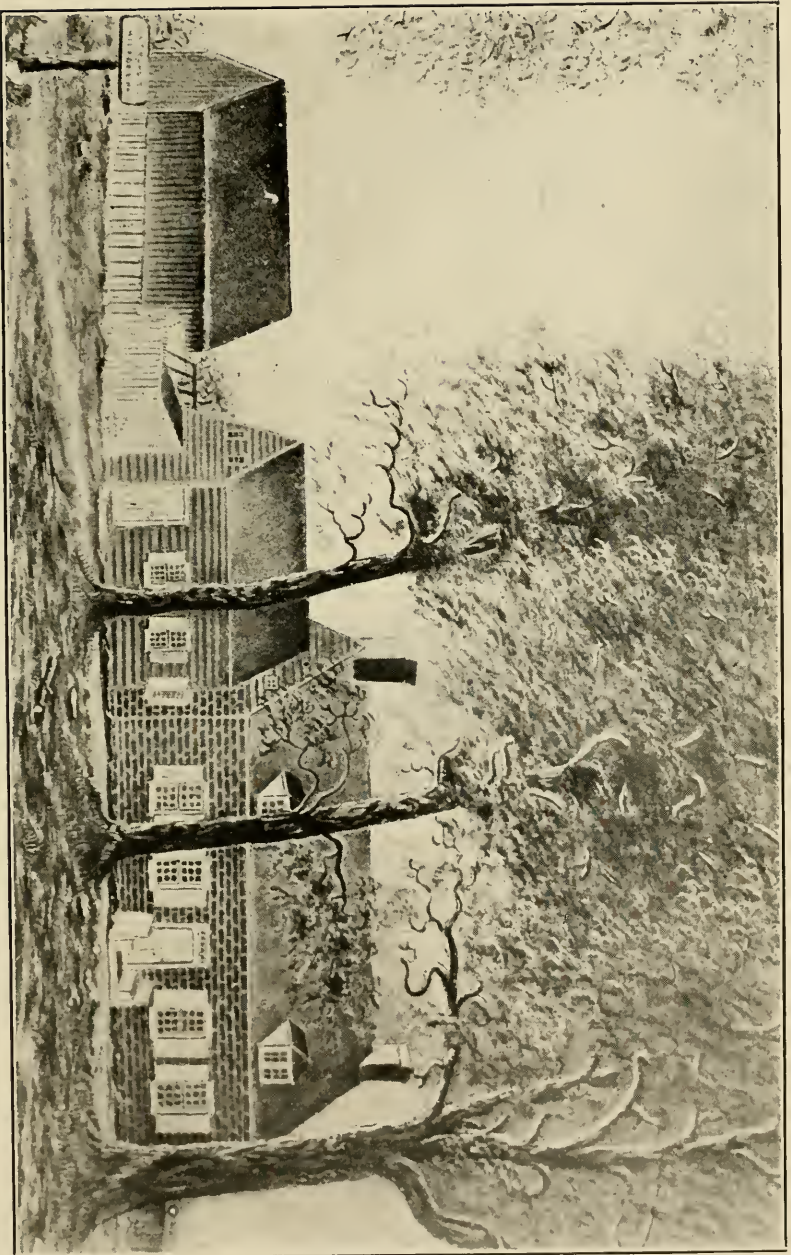
Passaic River, which was standing less than thirty years ago. The soldiers died there and were buried on the road from the tavern to New Providence, at a spot very near the mill dam. A number of prisoners were taken, some of whom passed the night in Bottle Hill in the tavern which stood next to the site of the late Messrs. Paulmier's store.

President Ashbel Green of Princeton College, many years afterward, gave many details of his experience during these days, in a series of letters to his son. In one of these letters are found references to localities which alone would be sufficient to identify the site of the "Old Sow."

In 1855, the author of this work, then a boy of twelve, accompanied his father, the Rev. Samuel Lawrence Tuttle, in a drive to the top of the hill in search of the site of the signal station. Col. Brittin gave to Mr. Tuttle, as he started, minute directions as to how the place was to be reached. Arriving at Dr. Hobart's residence, we turned up the steep mountain road, the remains of which are still to be seen. At the summit of the hill, an old house was reached which has since disappeared, and we soon found there an old man over eighty-five years of age, who proved to be Richard Swain. In answer to Mr. Tuttle's inquiries, Mr. Swain stated that he knew all about the signal station, having lived all his life in this locality, and having been a boy here during the Revolution. He led the way to the top of a knoll and pointed out the circular indentation in the rocky ground, which was caused by the decay of the old flag staff. The mark

thus seen and identified continued to be distinct and unmistakable for more than forty years thereafter, until the foundation of the recent "Old Sow Monument" was laid upon it in 1896. When the exercises occurred in that year, dedicating the monument, Mr. William Jackson Brittin was present, and gave his unqualified approval to the enumeration of the facts of identification, as above, in the address of dedication, which was made by the author.

The monument erected as above stated in 1896 has since been removed, and a tablet has been put in place of it to mark the location of the signal gun. This is on the front lawn of Mr. Henry B. Twombly's home, on Hobart Avenue, Summit.



CAMP HOMESTEAD, ON BROAD STREET AND CLINTON AVENUE, NEWARK, N. J.
which was the home of Capt. Nathaniel Camp, when he entertained Gen. Washington and received "Old Nat" from
the Commander-in-Chief. This house was built in 1737.

CHAPTER XVIII

OLD SCHOOL HOUSE AT UNION HILL

A small, red school house stood for a great many years on the corner of Kings Road and Division Avenue, opposite the residence of the late Mrs. Ebling, originally the home of Ichabod Bruen.

Mrs. Vashti B. Foote, now ninety-eight years old, remembers the little, red school house very distinctly and says that it was an old building when she was a little girl and attended school there in the morning and sewing school in the afternoon.

It is quite probable that this ancient building was standing when the troops passed by on their way to Yorktown in 1781.

The following quotation is from the pen of Mr. Fred B. Bardon :

“One of our townsmen, in describing the first school house at Union Hill, said it was about 18x30 feet, one story high, single door in front, and large stone chimney with huge fire place in the other end. About 1846 or 1847 that end was taken out and a modern brick chimney was built, and two windows were put in that end.

“Then a stove was added, known as the old ten-plate, and it looked like a small steam engine.

“In 1863, the old building was moved to the southwest corner of Prospect Street and Hillside Avenue, Madison.”

Following is a list of teachers from 1843 to 1863:

Miss Hannah Bower
Miss Marietta Tuttle
Mr. John Condit
Dr. Forges
Mr. James K. Magie
Miss Sarah A. Carter
Mr. Parsons
Mr. Charles Sayre
Mr. Ashbel Wright
Mr. Henry Smith
Miss Anna E. Thompson
Mr. Stephen H. Ward
Miss Joanna Butler Thompson
Mr. Van Cleve
Mr. Francis Smith
Mr. Richard Robinson
Mr. Wilbur F. Morrow



CAPTAIN NATHANIEL CAMP

1790

Portraits of great-grandfather and great-grandmother of the author.



MRS. NATHANIEL CAMP

1790

CHAPTER XIX

REVOLUTIONARY CANNON AT WASHINGTON'S HEADQUARTERS

In the year 1818, thirty-eight years after the battle of Springfield, Col. William Brittin of Bottle Hill, who at that time commanded one of the Morris County militia regiments, took the large gun which had remained upon the spot from the close of the war, and carried it to his residence. This gun which bears the name of the "Crown Prince" had been captured at the Battle of Springfield, and for some reason put in place of the "Old Sow." The cannon remained in the possession of Col. Brittin and his son, William Jackson Brittin, until 1890. It was then presented by Mr. Brittin to the Washington Association, and it is now upon the ground of the Headquarters in Morristown. The whereabouts of the "Old Sow" itself are unknown, although they may yet be discovered.

By the side of the "Crown Prince" Cannon at Washington's Headquarters, stands another Revolutionary gun, known as "Old Nat." It is so called from Captain Nathaniel Camp of Newark, who used it effectively with his company during the war. It was sent to him by Gen. Washington for this special purpose. During nearly a hundred years thereafter, it was a favorite for Fourth of July salutes in the City of Newark. Many years ago it was given by the City to the Washington Association, the presentation speech being made by Mr. Bruen H. Camp, grandson of the gallant Captain.

CHAPTER XX

KEMBLE MOUNTAIN

As far as can be ascertained, Kemble Mountain and Mt. Kemble Avenue were named after Peter Kemble, an old resident of this section of the country. In modern times the local histories have called it Kimball, but this is undoubtedly a corruption of Kemble.

In the stone wall, in front of the residence of Charles W. McAlpin on Mt. Kemble Avenue and Hoyt's Corners, a tablet may be seen with the following inscription:

*In Memory of
Peter Kemble, 1704—1789
President of the
Royal Council of New Jersey.
He lived, died and was
buried within these grounds.
Erected MCMXI
by the New Jersey Society
of the Colonial Dames of
America.*

In the winter of 1779-80, Washington's Army, comprising some twenty thousand men, was quartered in the forest about three miles south of Morristown on the land owned and occupied by Captain Henry Wick. It was reached then, as it is now, by following Mt. Kemble Ave. from Morristown toward Basking Ridge and turning to the right at "Hoyt's Corners." Ascending the hill, the Wick Homestead, still in good preservation, is reached at the top, and marks nearly the center of the encamp-



WASHINGTON'S HEADQUARTERS, MORRISTOWN, N. J.
Showing "Crown Prince" Cannon and "Old Nat" Cannon, at the left of the picture.

ment which covered a mile or more in extent. The New Jersey Line was located on the slope on the southerly side of the road opposite the Mansion, the Maryland and Virginia troops on the same slope a little further to the east, the New England regiments to the north, and the Pennsylvania men along the Hoyts Corner road. The men erected log cabins with large stone chimneys and fireplaces, the locations of which are still marked by the heaps of stones remaining. As many as three or four hundred of these ruined heaps were counted in 1855 by two observers who did not cover more than half of the space occupied by the encampment. The Army reached the camp about the middle of December, 1779, coming in two detachments, one from the Hudson Highlands by way of Pompton and Whippany, and the other from the direction of Staten Island by way of Springfield and Bottle Hill. Both passed before the Ford Mansion, which General Washington had occupied as his Headquarters. Some of the prominent officers were quartered in the neighboring villages, General Anthony Wayne occupying the Sayre Mansion in Bottle Hill and Colonels Ogden and Barbour living in houses located in the same place.

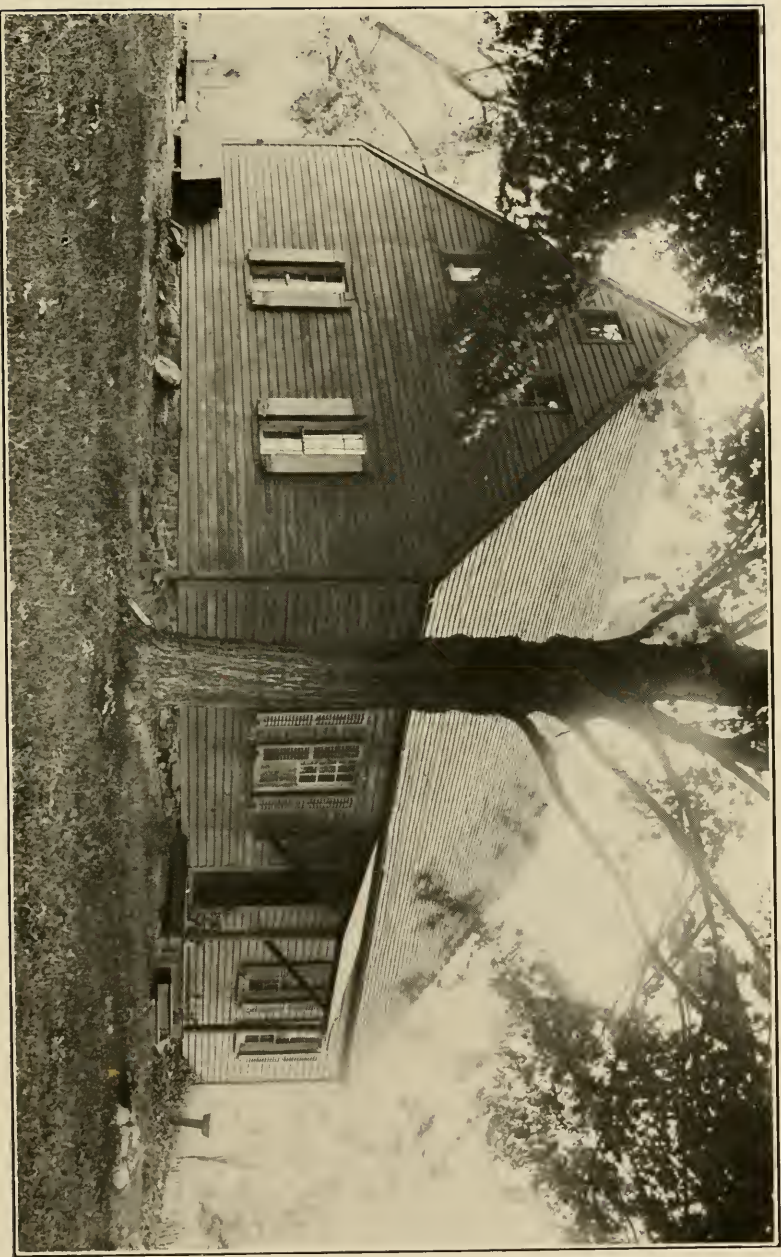
A steep eminence, which the way of approach winds around, on the way from "Hoyts Corner," was fortified with a battery, and a lookout placed on the summit, from which signals could readily be exchanged with the Short Hills Station which was in full view, there insuring the quick reception of alarms or summons from the east. The remains of the fortification are still visible.

The burying ground used for the Army dead was located about a mile to the north, and for more than eighty years was undisturbed, being recognized as a sacred spot, sanctified by the patriotic sacrifices of so many noble men.

Henry Wick, on whose farm the Revolutionary Army encamped, was at one time Captain of a Morris County Company of Cavalry which did good service during the war. He was frequently detailed as guard of Governor Livingston and of the Privy Council. At one time near Camptown, a member of the Provincial Congress, Caleb Camp, was surprised by a party of British infantry while in his own house, and as he was attempting an escape, Captain Wick's Company charged in and put the enemy to flight, though they were in superior numbers.

The encampment was occupied for nearly seven months at this time, part of the Army remaining until the June following. The next Winter, that of 1780-81, the troops of the Pennsylvania line were quartered on the same ground and the famous mutiny of a large portion of that body occurred here at that time. Gen. Wayne hastening from his Headquarters at Bottle Hill endeavored to intercept and intimidate them, but in vain, and they forthwith returned to their Pennsylvania homes.

It was during this mutiny that the soldiers tried to seize and appropriate the horse of Tempe Wick, the daughter of Captain Wick. She was returning home a little distance from the house toward Mendham, when two soldiers came out and grasping the



THE OLD WICK HOUSE AS IT APPEARED IN 1915

reins demanded that she dismount. She said jokingly, "Oh! You will surely let me ride home first!" and they dropped their hold in compliance, when touching the spirited animal with her whip, he sprang up the hill, into the gate and around the corner of the house. Quickly dismounting, she led him into the back door, through the kitchen and parlor, and into a little back bedroom, where he was kept in hiding for several days. The men hurried up on foot, passed on to the barn, and looked in vain for the horse, which was thus saved to his young owner by her spirited action.

After the close of the war, Tempe Wick, the heroine of the above tale, married Captain William Tuttle, a young officer of the New Jersey troops. Rev. Samuel L. Tuttle, who was his grand-nephew, accompanied the Captain in a walk over the site of the encampment, and the narration of the above facts, and the locations given of the various divisions, are according to statements made by him at the time.

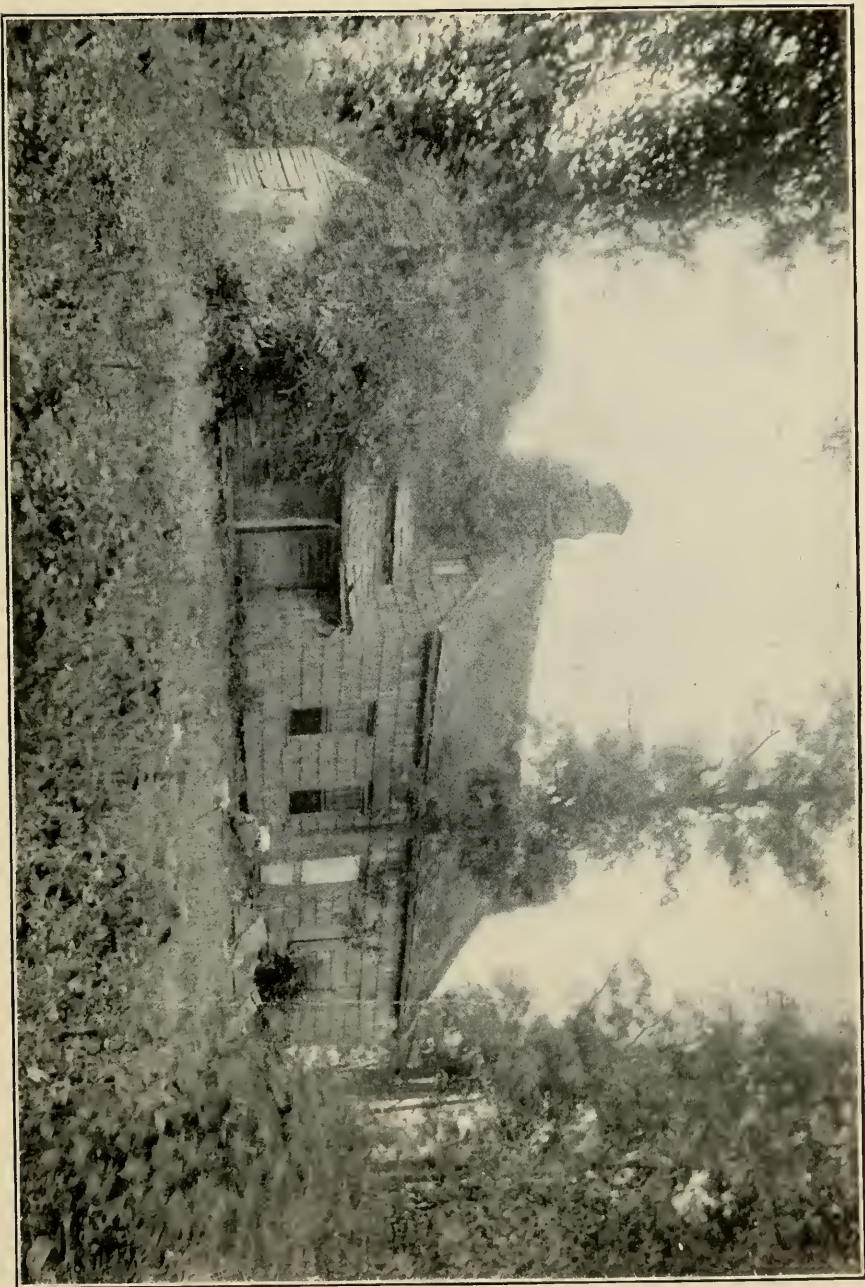
CHAPTER XXI

THE OLD HANOVER PARSONAGE

This old house still stands, although it has been so renovated in recent years that it is not easily recognized. The picture was taken in 1894, when it had stood practically unchanged for one hundred and forty years. The venerable house was the home of the Rev. Jacob Green, the Hanover pastor, from 1746 until his death in 1790. Mr. Green was a most earnest and able minister, greatly revered and loved by his people.

The place of worship in which Mr. Green officiated was the old church in Whippany, until the year 1755, when by the advice of the Presbytery of New York, with which that society was at that time connected, the congregation built two houses of worship, one in Parsippany, the other in Hanover Neck,—the old edifice in Whippany being entirely given up. Mr. Green continued to preach in both churches until the Parsippany branch of the congregation invited the Rev. James Tuttle to become their pastor. Mr. Green then confined his labors to Hanover Neck, until the time of his death, which occurred about the year 1790.

When the new church was erected in this latter place, it is said that Mr. Green was obliged to preach for a considerable time from a carpenter's workbench as his pulpit—the congregation being poor, and the carpenters not being very sanguine that they should ever get their pay for their work.



OLD PARSONAGE OF REV. JACOB GREEN, HANOVER, 1780
Picture taken in 1894.

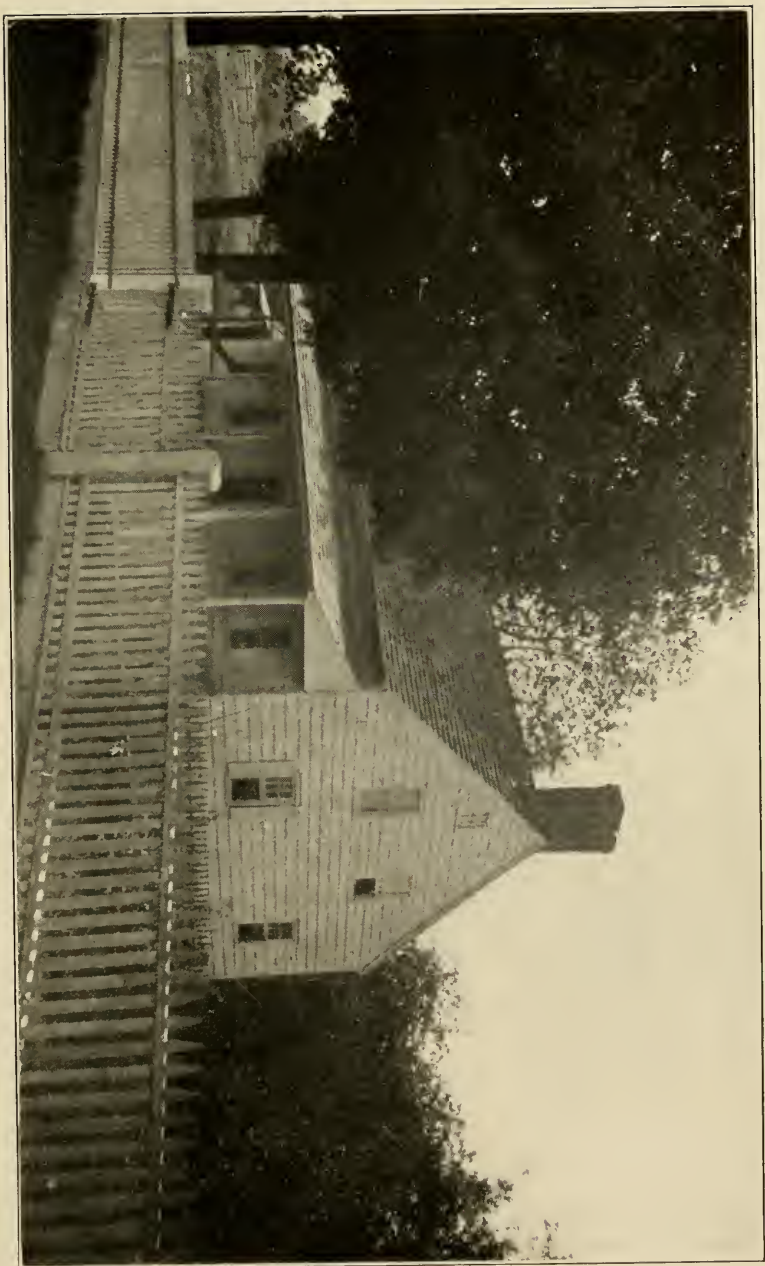
Mr. Green, at length, getting weary of this arrangement, gave notice that on the ensuing Sabbath he would preach on "The Four Carpenters," which he accordingly did, applying his remarks very shrewdly to the great deficiency above referred to in the sanctuary. The thing was so well done that the carpenters at once went to work and put up a regular pulpit from which Mr. Green was permitted to hold forth the Word of Life until the time of his death. He was also one of the most influential advocates of the cause of American Liberty and Independence in the colony of New Jersey. His newspaper articles as well as his pulpit and other public utterances did much to give tone and temper to the popular sentiment of this region. He was also one of the earliest and most outspoken opponents of the system of African slavery, and his influence in this direction is recognized as a most powerful aid to the abolition of that system in New Jersey in 1846.

In 1776, Mr. Green was one of five delegates elected by Morris County to the Provincial Congress of the Colony. This body prepared and adopted the Revolutionary constitution of the State of New Jersey, which remained in force until the adoption of the present constitution in 1844. Mr. Green was made chairman of the committee of ten to draft the document, and it is generally thought that he was the writer of it.

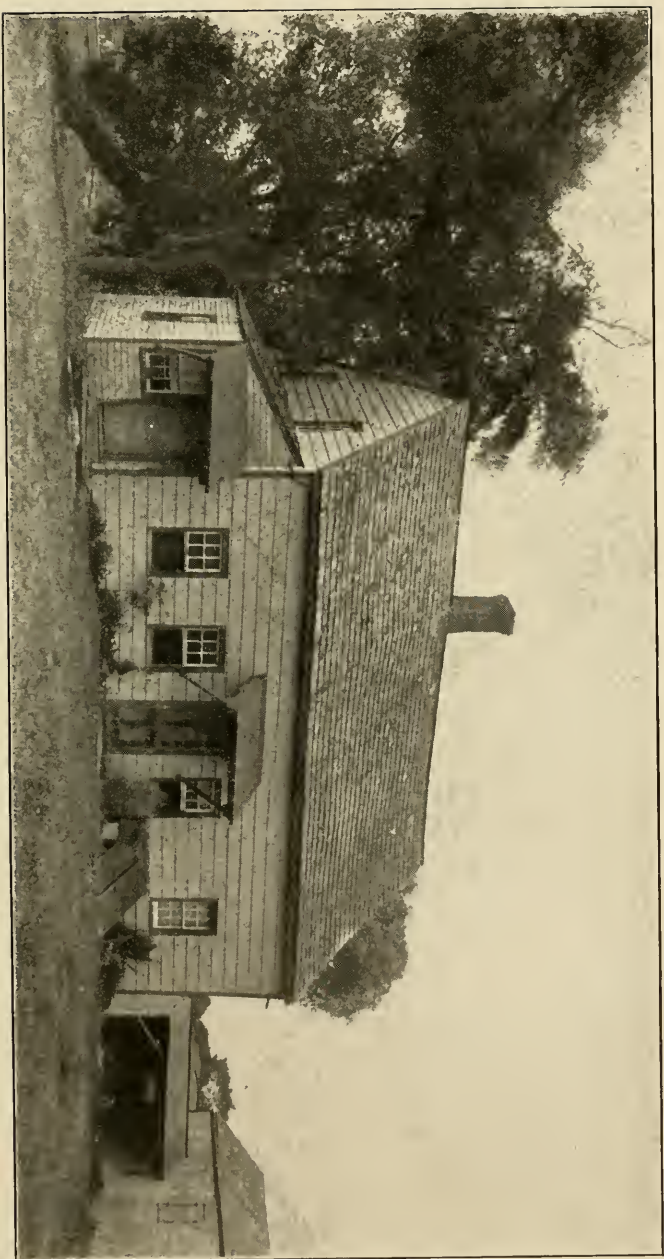
Mr. Green was a trustee of Princeton College, made so by the charter of that institution in 1748, and was vice-president for a number of years. For eight months during the year 1758-59, he was the

president *pro tem*, this being the interim following the death of the illustrious Jonathan Edwards, and preceding the incumbency of President Samuel Davies. His selection for this duty shows the high esteem in which he was held, and the successful discharge of these grave responsibilities proves his great capacity and ability.

Mr. Green was the father of Rev. Ashbel Green, afterwards President of Princeton College, and the father-in-law of Rev. Ebenezer Bradford, pastor at Bottle Hill.



REVOLUTIONARY HOUSE, RIVER ROAD, CHATHAM, N. J.



THE OLD WARD HOUSE, CHATHAM, N. J.

With doors, windows, hinges, etc., unchanged since Colonial days. This picture was taken in 1894.

CHAPTER XXII

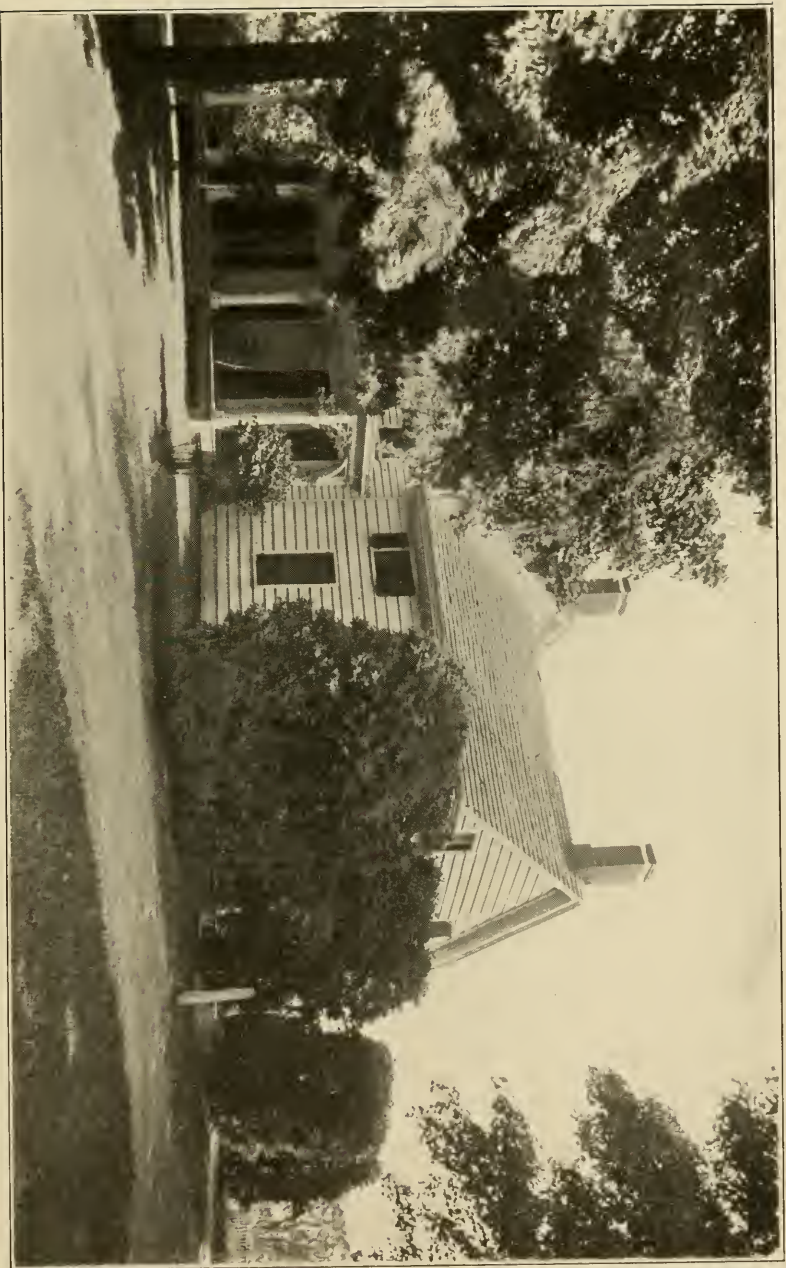
THE OLD WARD HOUSE, CHATHAM

This is the old house by the spring on the property of the late Stephen H. Ward, and was built by his great-grandfather, Enos Ward, about the time of the first settlement of Chatham, say 1740. The doors, hinges, windows and other fixtures, are unchanged from the Colonial days. The house is a most interesting relic of the olden time because so few alterations have been attempted.

CHAPTER XXIII

THE TALMADGE HOUSE, CHATHAM

This house stands opposite the site of the old Presbyterian Church in Chatham, and was the homestead of Jacob Morrell, who married a daughter of Rev. Azariah Horton of Bottle Hill. Among their great-grandchildren are numbered the late Rev. Theodore L. Cuyler, D. D., of Brooklyn, Gen. James H. Baker of Minnesota, and Rev. Clarence Hills of Indiana; and Rev. H. C. Weakley, D. D., of Cincinnati is their great-great-grandson. The house has had many alterations, which greatly obscure its antique appearance, but some features still remain unchanged. It enjoys the distinction of having had Gen. Washington as a guest beneath its roof.



THE TALMADGE HOMESTEAD, CHATHAM, N. J.

In which Washington was a guest while the Army was here. Homestead of Jacob Morrell.



THE WINDEYER HOUSE

From an original photograph in the possession of H. I. Brittin.

CHAPTER XXIV

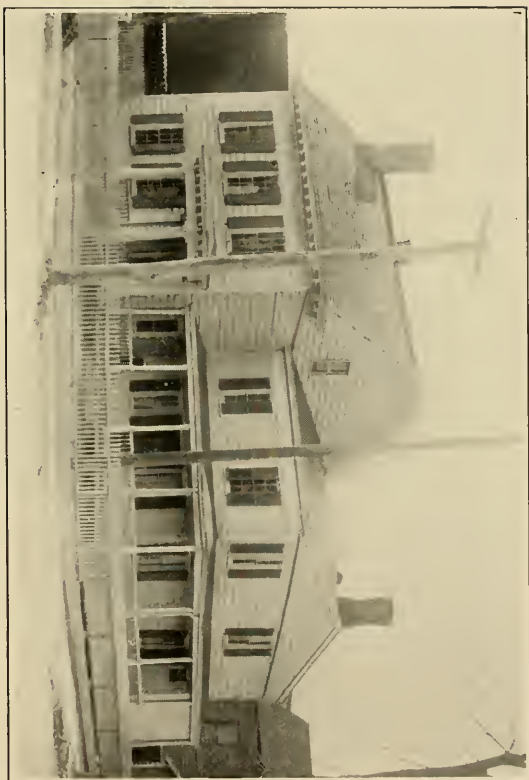
THE WINDEYER HOUSE

Among the interesting old houses of Bottle Hill is the one now owned by the Rev. Henry A. Buttz, D. D., standing on Madison Avenue opposite the Drew Seminary grounds. It originally stood next to the Episcopal Church on the northwest side, and was for many years the residence of Rev. Walter Windeyer. It was built by David Howell about 1795. Mrs. Howell was a grand-daughter of James Burnet, one of the original settlers. She received from him as a gift the property on which the house was built, including the site now occupied by the Seminary buildings. The place was afterwards sold to Augustus Blanchet, whose family residence it was for many years, until purchased and occupied by Mr. Windeyer. The picture represents the old house as it appeared in 1902, before its removal.

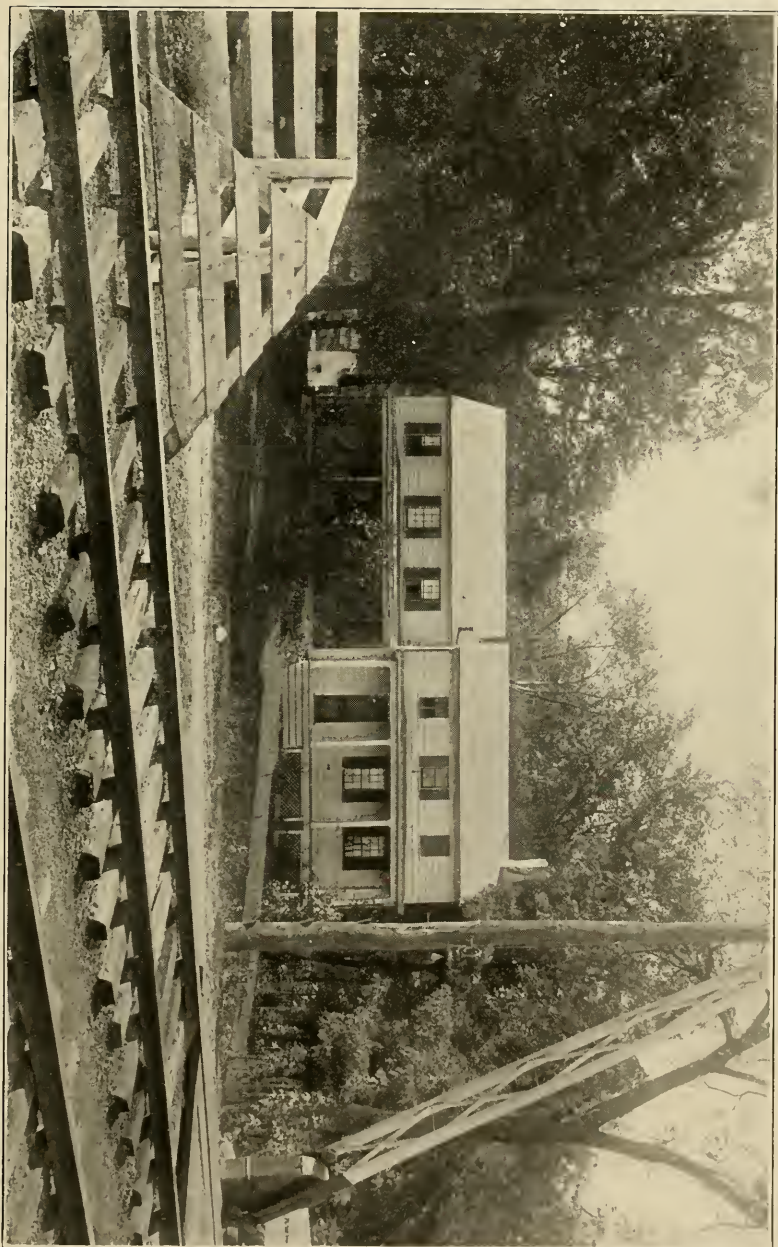
CHAPTER XXV

THE FLAVAL WOODRUFF HOUSE

The house on the southerly corner of Prospect Street and Kings Road was built between the close of the Revolution and the year 1800. Flavel Woodruff, father of the late Mrs. David B. Miller, built it and sold it to a Frenchman named Le Pelt, who sold it to William Sayre. He in turn sold it to Henry Keep. Mr. Keep was an Englishman who was an active business man and very influential in church and village matters. He had a factory near his house where many young women and girls were employed in making umbrellas, which were sold in New York, where he had a store. For many years Madison had but two commuters to the City, and they were Mr. Keep and the late Judge Francis S. Lathrop. Mr. Keep died in 1874.



THE FLAVEL WOODRUFF HOUSE



SAMSON HOUSE AND SAMSON R. R. CROSSING

CHAPTER XXVI

THE JOHNSON HOUSE

The house known as the Johnson House, was built shortly after the Revolution by a man named Coyle. It was bought by Abraham Brittin about the year 1800, and was his homestead until 1823, when he sold it to Charles Johnson. Its front was upon Kings Road and the railroad was cut so close to the front door as to make it necessary to build a wall, with steps leading from the track.

The picture represents it as seen from the rear, that is, from Main Street. The house was taken down when the James Building was erected in 1899.



THE JOHNSON HOUSE

CHAPTER XXVII

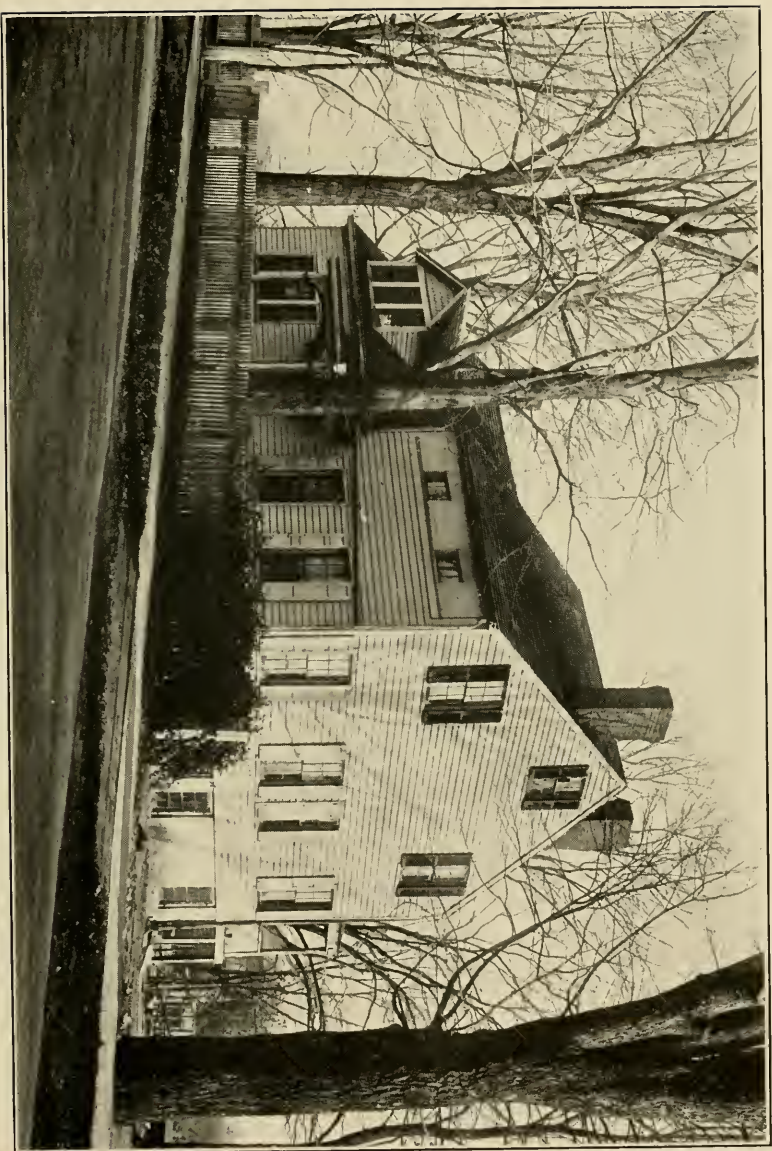
BOTTLE HILL BETWEEN 1801 AND 1804

Soon after the Rev. Matthew La Rue Perrine settled in Bottle Hill in 1801, as pastor of the Presbyterian Church, the entire village consisted of about twenty dwellings and houses, most of which were standing on Kings Road and Ridgedale Avenue.

The following quotation is from Rev. S. L. Tuttle's manuscript notes:

"One of these stood on the property formerly owned by Capt. Mallaby (now, 1855, the property of Dr. John Albright) opposite the toll-gate; another, where Deacon Burroughs now lives; another, where Mrs. Chloe Samson resides; another, the old Butler house opposite the present residence of Charles Marsh, and another at the foot of the hill southeast of the Church on the south side of the road.

"Then came the Church on the crown of the hill; and then a small house on the property now owned by Mr. Henry Keep; then came the parsonage, now occupied by Dr. H. P. Green, opposite our village depot; then a small house with a store attached, on the corner until recently the property of Mr. Benjamin Birdsall, but then occupied by Mr. Jonathan Richards and Mr. Abraham Brittin; then on the opposite side of the road a house where the residence of Charles Johnson now stands, but about that time occupied by Mr. Abraham Brittin. Then came the public house now occupied by Mr. Robert Albright; then a small house on the side hill south-



RESIDENCE OF JOSEPH MILLER ON RIDGEDALE AVENUE

Standing in 1800, afterwards owned by David L. Miller, and now the property of Mrs. William Pennington Toler.



REV. MATTHEW LA RUE PERRINE, D. D.

Pastor of Presbyterian Church of Bottle Hill, from 1801 to 1811;
known, among his parishioners, as "the beloved disciple."

east of the present Academy, late the residence of Mrs. Eliza Cook; then, on the corner diagonally opposite a house belonging to the family of Mr. Ellis Cook. Then came an old house which stood on the site of Geo. E. Sayre's present residence; then the homestead of Deacon Ephriam Sayre; and next to that the residence of Mr. Jonathan Harris.

"Further on came the dwelling of Mr. Joseph Miller, now occupied by Mr. David C. Miller; on the opposite side of the street where Mr. John B. Miller now resides, was an old house which was occupied by Deacon Joseph Wood; and a little beyond that was the residence of Major Luke Miller, an old blacksmith shop belonging to Major Miller standing where D. C. Miller's shop now stands.

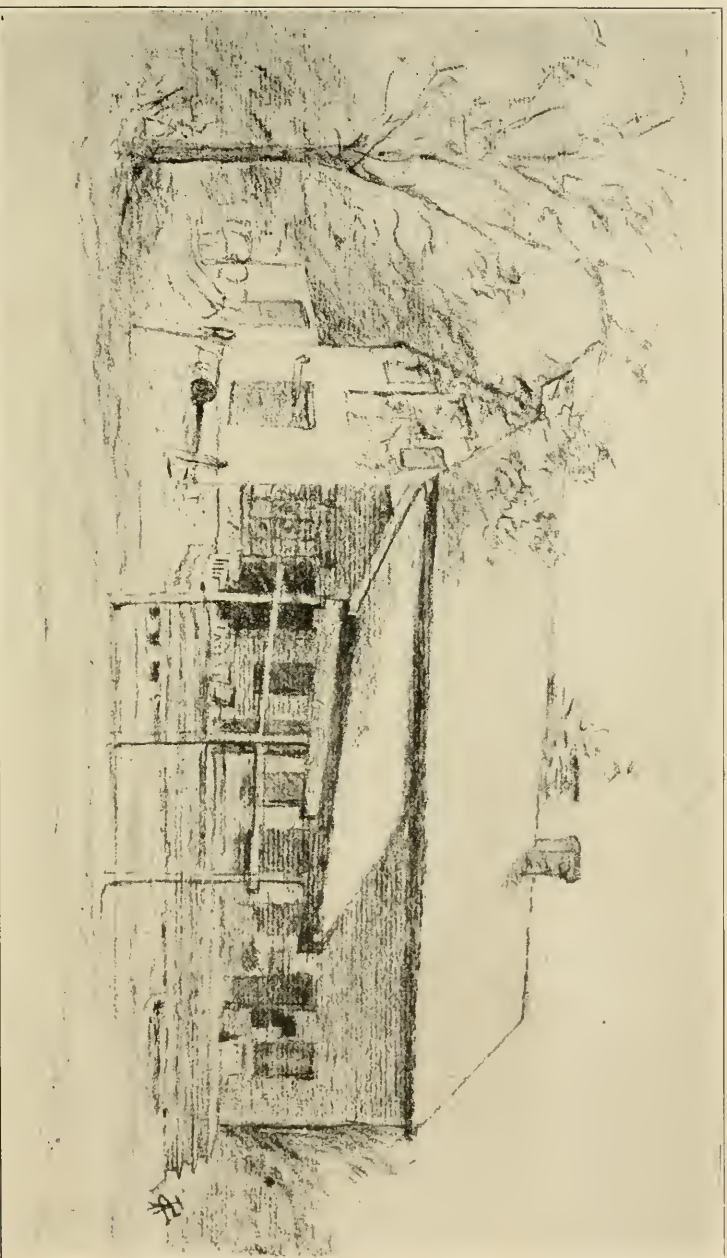
"The school house, which before had stood on the Birdsall corner and then on the site of the residence of Rev. Mr. Arms while he was here, stood at that time on the corner now occupied by Christian Wise; a blacksmith shop stood on the site of the present Academy; and an old storehouse occupied the site of our present Lecture Room."

CHAPTER XXVIII

THE TURNPIKE ROAD THROUGH BOTTLE HILL, NOW MAIN STREET, MADISON

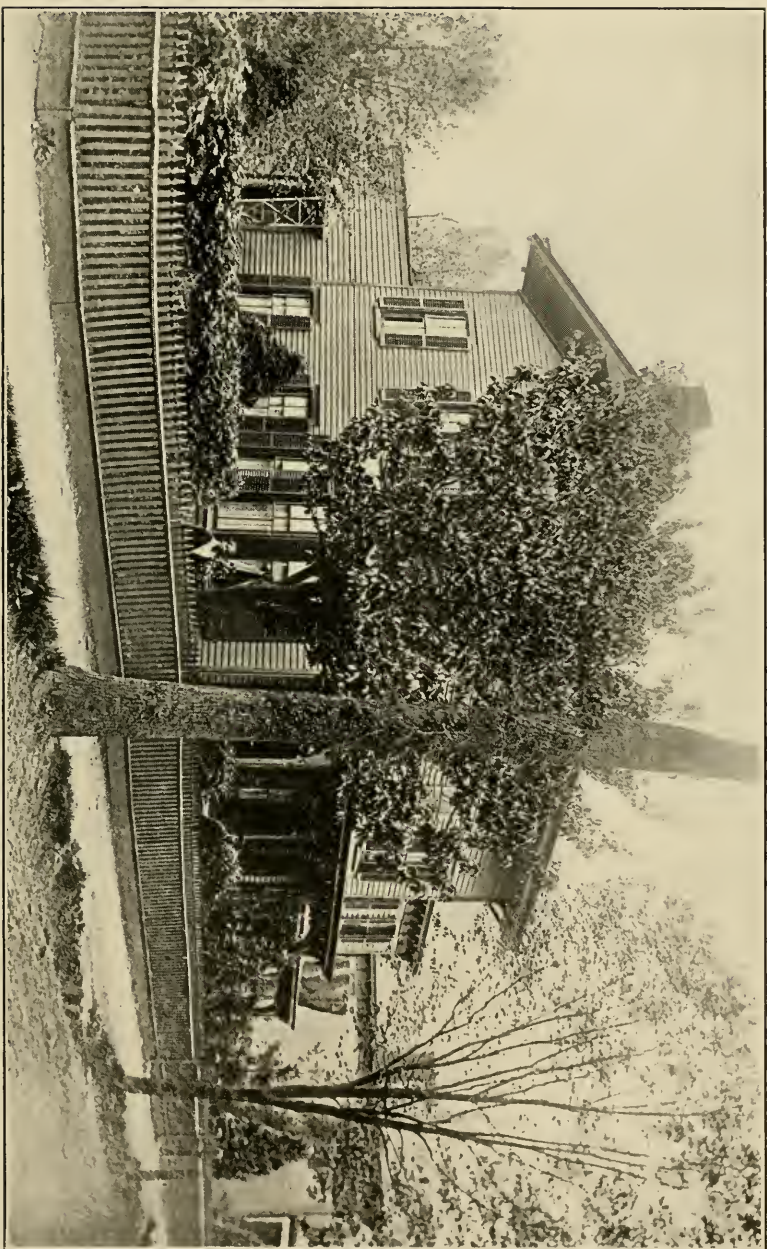
This road was built in 1804. Commencing in Chatham at the point opposite the residence of the late Stephen H. Ward, it turned from the old Kings Road to the right, and for nearly ninety years enclosed an acute angle of open ground for several rods between it and the old road. In recent years this bit of the old road was closed up as far as the bridge which now marks the beginning of Kings Road. From Mr. Ward's house a straight line was followed by the new road to the entrance of the Ross property near the Twombly Estate. The line crossed the old road opposite the site of James Library, and again at the residence of Mrs. John M. Young. This road, now Main Street, was completed from Elizabethtown to Sussex, December 20, 1804, and at that time was thirty-four feet wide, according to contract.

The road was built by a corporation which collected tolls for revenue. Toll gates were placed at intervals where the fares were collected. One of these gates was just below the crossing of Rosedale Avenue. The travel was very great, as it soon became one of the principal highways to the interior. Stages were run to various points, some as far as Owego. The village tavern presented a gay scene on the arrival of the stages accompanied by the flourish of horns. This heavy traffic continued until



OLD STORE, PROPERTY OF WILLIAM AND ABRAHAM BRITTIN,
1804

On site now occupied by the James Building. From a pencil sketch in 1890.
For many years Mr. John Waugh had a vegetable market here.



HOMESTEAD OF COL. WILLIAM BRITTIN AS IT APPEARED AFTER IT WAS REMODELED.

the construction of the Morris and Essex Railroad in 1837. To enable the country people to avoid the toll gates and the attendant expense, the side roads were improved and connected, and resulted in what is still significantly known as the "Shunpike," a road which leads eastward from Hickory Tree to Summit.



HOMESTEAD OF COL. WILLIAM BRITTIN

This was the first house built on the turnpike which was opened in 1804.

Copied from an original photograph through the
courtesy of H. I. Brittin.

The first house built upon the new road was the Brittin mansion, erected by Colonel William Brittin and occupied by him until his death in 1869 at the age of ninety-one. A picture of this house is reproduced herewith. The barns in the rear were enlarged in 1825, the timber from the old Bottle Hill Meeting House being used in their construction.

Another house, among the first built upon the new road, was the dwelling erected by the pastor, Rev. Matthew LaRue Perrine, which stood next to the bridge at the entrance of the cemetery. It afterwards became the residence of Mr. V. S. K. Beaupland, and upon the erection of his new mansion on



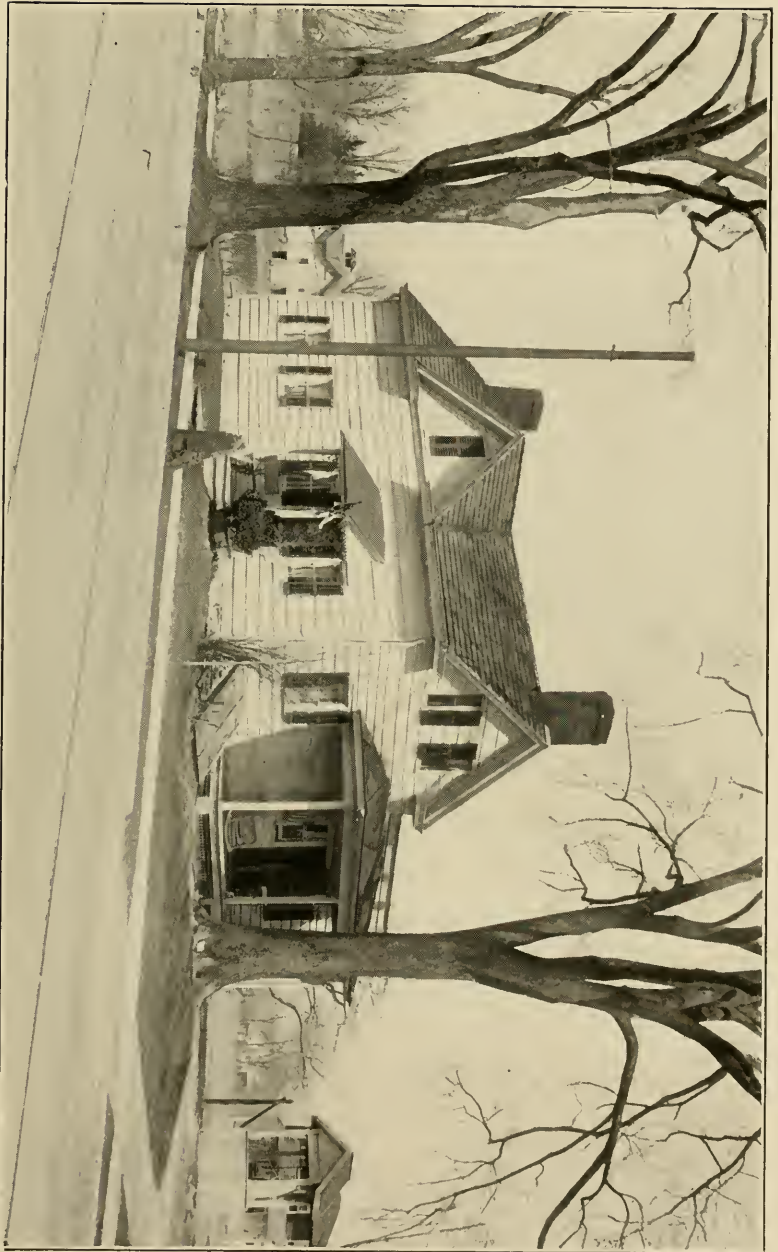
HOUSE ON THE CORNER OF PARK AVENUE AND RIDGEDALE AVENUE

A part of which is the original building occupied by Mr. Ellis Cook about 1800. It is of special interest as being the site of the first tavern in the village, referred to in Chapter on Bottle Hill.

It is now the residence of Mr. J. E. Burnet.

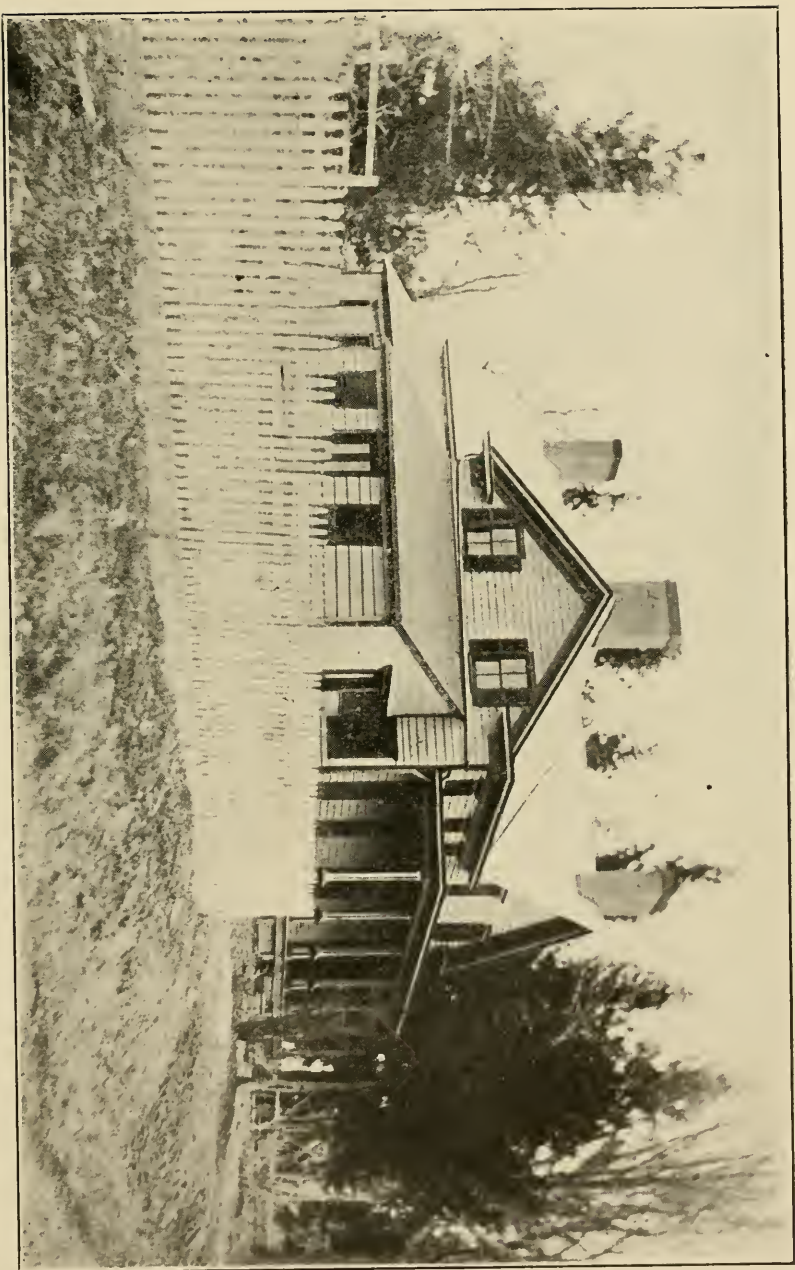
the hill, one-half of it was removed to the northerly corner of Prospect Street and Lincoln Place, and the other half to Park Avenue, north of the Madison Iron Works.

Another of the very early buildings erected upon the new turnpike was the old tavern, which



ANCIENT HOUSE BELONGING TO THE GENUING FAMILY

On Main Street, Chatham, near the dividing line between Madison and Chatham. This house was probably built soon after the turnpike was opened in 1804.



OLD HOUSE ON CORNER OF MAIN STREET AND DIVISION AVENUE

Originally the homestead of Ashbel Bruen—now the residence of Joseph N. Tuttle. When Ashbel Bruen built the house, soon after the opening of the new road, the entrance was on the turnpike, before the road was cut down.

after a few years passed into the hands of Colonel Stephen D. Hunting, and for many years was known as the "Waverly House." It is now called the "Madison House," and is practically unchanged from its erection.

The home of Harris Bruen, was a very old house and was situated on the turnpike next to the residence of Ashbel Bruen. This building was removed many years ago.

The homestead of Elias Bruen on Kings Road, and that of Alexander Bruen on the turnpike, were also very old landmarks.

CHAPTER XXIX

THE MARQUIS DE LAFAYETTE'S VISIT TO BOTTLE HILL

In the year 1825, General Lafayette visited America for the first time after the death of Washington. In the course of his trip, he spent a day at Morristown, which had been a point of so much interest to him during the War. On his return the next day, July 15, 1825, he was escorted to Newark by Colonel William Brittin of the Morris County Militia, Colonel Stephen D. Hunting, and other prominent citizens. As the cavalcade passed what is now Treadwell Avenue, Mr. Vincent Boisaubin, whose mansion was close by, stood with his family at the entrance, to see his illustrious countryman pass. When the General's attention was called to the group, he had the carriage stopped and alighted to greet them. Turning his back upon the Marquis, Mr. Boisaubin refused the salutation, and the procession moved on. As a Royalist, Boisaubin counted himself an enemy of one who had so long been prominent as a Republican in France, and whom he particularly held responsible for the recapture of the King at Varrennes, when the attempt was made for flight to the Austrian frontier.

The Madison House then stood in Bottle Hill as it does now, having been changed very little. Colonel S. D. Hunting was the proprietor of the hotel, and as the party reached the place about 8 o'clock A. M., they were received by the prominent



OLD TAVERN WHERE LAFAYETTE WAS ENTERTAINED IN 1825
Now Madison House, 1915.

citizens of the village, headed by Rev. James G. Bergen, Presbyterian pastor, who made an address of welcome. The following poem, the composition of J. T. Derthick, principal of the public school, was then recited by thirteen little girls, representing the thirteen original colonies:

*All hail to the hero, Columbia's great friend,
Whose fame will resound 'till creation shall end;
Now welcome, thrice welcome, to our happy clime,
Where virtue is honored and Freedom sublime.*

*You sought us when weak and you found us when
But now we are strong and the conflict is o'er; [poor,
We tender our homage, extend you our hands,
And gratitude every bosom expands.*

*The loss of our Washington still we regret,
But almost behold him in thee, Lafayette,
And could his good spirit now look from the dead,
The heavens would scarcely retain the blest shade.*

*Now fare you well, father, we see you no more,—
The ocean will bear you away from our shore;
May fortune attend you across the broad main,
Until your own daughters embrace you again.*

Of the thirteen little girls who were thus distinguished as participants in this interesting ceremony, only one now survives, Mrs. Vashti B. Foote of Elizabeth, N. J., who at the age of ninety-eight retains the clearest recollection of the event, and was recently able to repeat to the author the entire poetic address from memory.

CHAPTER XXX

THE STORY OF THE BOISAUBIN MANSION

Mr. Vincent Boisaubin, a descendent of a noble French family, was an officer in the Body Guard of King Louis XVI of France. During the terrible scene at Versailles, the annihilation of the Guard, and the capture of the King, Mr. Boisaubin was on leave of absence in Guadalupe, where he had a plantation. As a Royalist he was there exposed to an attack from insurgents. A ship was at the moment lying off the Island, and Mr. Boisaubin, fleeing from his pursuers, leaped into a small boat and escaped through the surf to the vessel. The only follower who then succeeded in joining him was his colored valet, who swam out to the ship, and together they came to New York, and thence to Bottle Hill. Mr. Boisaubin had been compelled to leave his large possessions in France and the West Indies, and for many years continued to live in Bottle Hill in modest retirement. The Emperor Napoleon subsequently restored to him the possession of the estates which had been confiscated. After the Restoration in 1815, the King, appreciating Mr. Boisaubin's steadfast loyalty to the crown, wrote him an autograph letter, which is still treasured by the family, urging him to return to France and resume his position of prominence at the Court. He, however, had been so long in Bottle Hill that he declined to go back, and continued to live in the simplicity of his New Jersey home. His wife's family were heirs of the



THE BOISAUBIN MANSION

Afterwards the home of A. B. Frost, and now owned by A. Heyward McAlpin.

castle of Van Schal-Kwyck in Holland, being of the noble family of "Beaupland."

After coming to Bottle Hill Mr. Boisaubin became owner of the old house of John Easton, standing on the camp ground occupied by the Revolutionary Army in 1777. This home he occupied until he built the mansion which was recently the residence of A. B. Frost, and which is situated in nearly the exact center of the old camp. This house was built by the late W. M. Kitchell for Mr. Boisaubin, and continued to be Mr. Boisaubin's residence until his death. It was sold by his son, Amidee Boisaubin, to Alfred M. Treadwell in 1851, and Mr. Treadwell occupied it as his residence until his death in 1880.

Mr. Boisaubin was of a most noble and philanthropic disposition, and was greatly honored and beloved by his neighbors on that account. An anecdote illustrating his habit is as follows:

Passing the house of a poor man not far from him one day, he heard that he had lost a cow. Several neighbors were saying how sorry they were, when Mr. Boisaubin said, "How sorry are you? I am sorry five dollars," and immediately handed out that amount toward making good the loss of the cow. When he died he was taken to Morristown for burial. As the hearse at the head of the procession reached town, the people met it, took out the horses, and drew it themselves to the place of interment. Every store was closed, and the whole place united in paying honor to the venerated man. The gentleman who witnessed this, and whose report is here reproduced, said that it was a wonderful scene, and one never

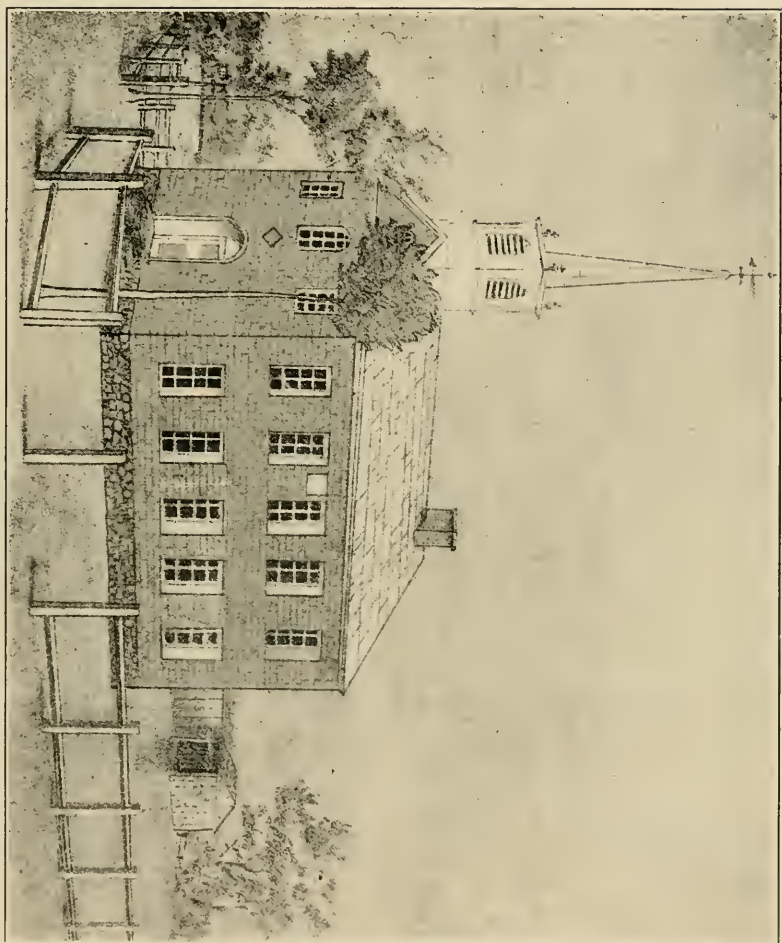
paralleled before in all his experience.

Mr. Boisaubin had two sons, Amidee, who afterwards occupied and disposed of the homestead, and Van Schal-Kwyck Beupland, who went to Holland and acquired a large amount of property from the estates of the family, afterwards assuming his



THE BEAUPLAND MANSION

mother's ancestral name of Beupland. He then returned to Bottle Hill and purchased the residence of the former pastor of the Presbyterian church, Rev. James G. Bergen. He subsequently built the mansion occupied by his children until their death, and well known to the people of Madison as the "Beupland Place."



THE OLD ACADEMY, KNOWN AS THE MADISON ACADEMY

The picture is a photograph of a pencil drawing made in 1857 by the author when a boy.

CHAPTER XXXI

THE MADISON ACADEMY

The first schoolhouse erected in Bottle Hill was situated on the corner of Green Village Road and Kings Road, and the second was on Ridgedale Avenue nearly opposite the site of the old Catholic Church. Afterwards another schoolhouse was built at the junction of Park Avenue and Elm Street.

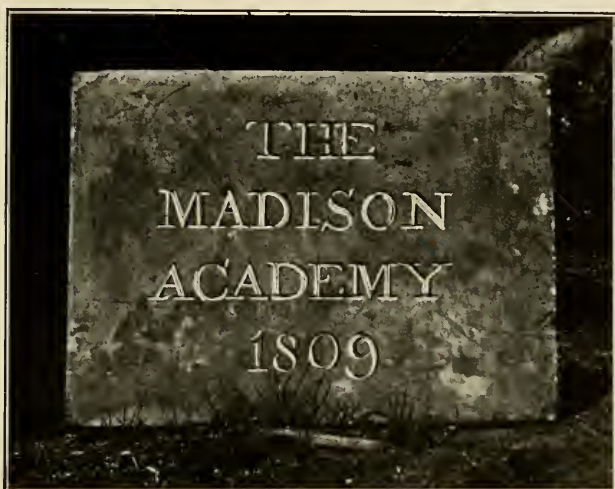
In 1808, the people became desirous of better school accommodations, and a stock company was formed for the erection of a building. The original stockholders were Major Luke Miller, John B. Miller, Archibald Sayre, Abraham Brittin, William Brittin, Matthias L. Burnet, Stephen D. Hunting and William Sayre. This company built the Academy on a lot donated for the purpose by James Burnet, occupying the northerly corner of Park and Ridgedale Avenues, fronting the former.

The brick edifice thus erected was completed in 1809, and the people were justly proud of it, as it was really an elaborate and costly building for that period. They felt that a school district possessing such a house should have a name of corresponding dignity, and as the fourth President of the United States, just elected, was exceedingly popular and much beloved throughout the Union, it was resolved to adopt his name as its designation. It was therefore called "The Madison School District," and the new building was named "The Madison Academy." A marble slab, bearing the name cut upon it, was

built into the southeasterly side wall just below the eaves. This marble block can be seen in the picture between the windows on the side of the building. It still exists and is preserved in the Central Avenue school house. It should be guarded and displayed in some public place as one of the most interesting of the mementos of the old village of Bottle Hill.

During the seventy-two years in which the old building was used as the district school house—from 1809 to 1881—there were fifty-two teachers who there conducted the school, comprising twenty-five ladies, seven ministers, six doctors and fourteen laymen. Among these were many eminent names of persons afterwards widely known. Dr. Henry Prentice Green, the well known and beloved physician of after times in Madison, first came here as a teacher, and Dr. William Perrine, a leading Brooklyn physician, and a relative of the Bottle Hill pastor of that name, also began his career as a teacher in this school. Among the ministers may be mentioned Rev. Nathaniel P. Pierce, afterwards of South Brooklyn, and Rev. Dr. Henry C. Fish, subsequently pastor of the First Baptist Church, of Newark, N. J. Rev. George N. Packard, who became a Methodist Clergyman of prominence in western New York, was the teacher for a number of years, 1853-1856. Mr. and Mrs. D. S. Evans taught for a longer time than any of the others, completing some thirteen years of service, while Mr. Wilbur F. Morrow was the last principal who, with his assistants, had charge of the old building.

During a large part of this time, the old Academy was used for public meetings, and especially for the Presbyterian Tuesday Evening Prayer Meeting, which was usually held there, until the Lecture Room, afterwards used as the Borough Office, was built in 1851. The Sunday School also used it in



Tablet in the side wall of the Academy with the following inscription:

THE
MADISON
ACADEMY
1809

The tablet is now framed and preserved in the Central Avenue High School.

those days. As a schoolhouse, it is remembered and revered by a large number of the citizens of Madison who there received their first training. The ringing of its bell was a daily feature of the entire school year which marked the place, and on the night before the Fourth of July became the delight of the

boys, who always rang it about midnight and did not suffer it to cease till long after daylight. It was cast by Ephraim Force of Water Street, New York, an uncle of the late Charles C. Force of Madison.

After the removal of the school to its present location on Green Avenue, the old building was used by the A. M. E. Church; but on the first of December, 1886, it was discovered to be in flames, and notwithstanding every effort to save the venerable building, it was totally destroyed.

CHAPTER XXXII

THE FIRST SABBATH SCHOOL IN BOTTLE HILL

In the latter part of the year 1816 or the first part of 1817, the first Sabbath School in Bottle Hill was organized in the Presbyterian Church. The following description of the growth and development of the Sabbath School is taken from Rev. S. L. Tuttle's history of 1855:

"In the early periods of the Churches history, the religious education of the rising generation was chiefly of a domestic character. It was quite common for the pastors of churches to visit the common schools in the respective neighborhoods, and to catechise the children as often as practicable from the Catechism of the Westminster Assembly.

"Parents however, took the principal direction of this important matter.

"The Shorter Catechism was placed in the hands of the children, and on each returning Sabbath, a season was set apart for the recitation of that invaluable formulary of Christian Doctrine. The Scriptures were likewise read and devotional hymns committed and sung; and in this way, in those families whose heads were professors of religion, the young were at that time 'trained up in the nurture and admonition of the Lord.'

"And this continued to be the case within the limits of the congregation until the year 1817, when the first Sabbath School was instituted in this place.

The leading agent in the formation of the Sabbath School was Mr. William Thompson, at that time an elder in this church, but now (1855) a resident in the village of Jersey, Licking County, Ohio.

“A considerable part of this is likewise to be traced to the influence of the pastor, the Rev. Mr. Bergen, who endeavored in various ways, as I have been informed, to interest the youth in the matter of religious education.

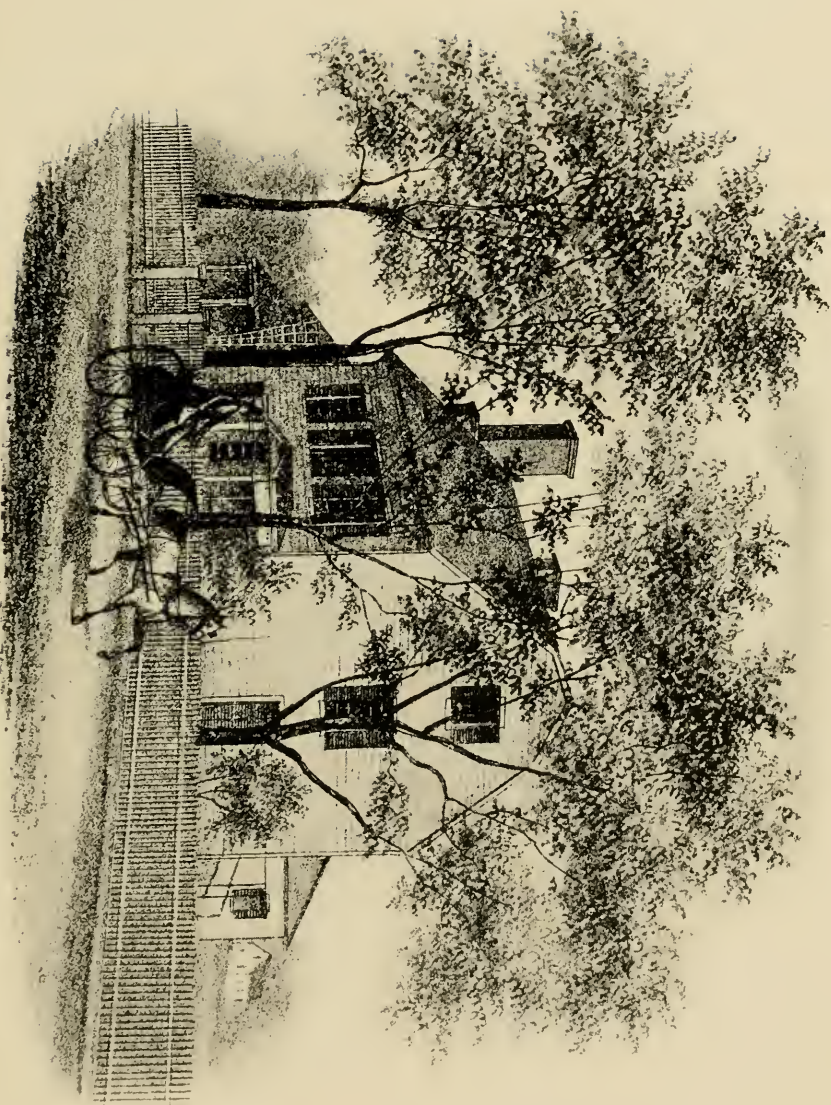
“Mr. Thompson especially had become deeply interested in Sabbath Schools from the perusal of a tract on that subject which had in some way fallen into his hands; and in order to awaken a similar interest in the minds of others, he read the tract in the prayer meeting, which was at that time held on Sabbath afternoons, in the upper room of the Academy.

“This had the desired effect. The subject was talked about for a week or two,—it was backed up by the earnest support of the Pastor—and at length Mr. Thompson ventured to say to some of his friends, that if they would unite with him, they would at once make the effort to establish a Sabbath School here.

“Persons were not wanting to embark upon the new method of instructing the young, although there were some who opposed the project; while there were many others who pronounced it ‘a new-fangled notion’ that would be of but short continuance, and for this reason they stood off and looked on to see how *the experiment* would result.

“The School went, however, immediately into operation. Mr. Thompson was appointed the first

RESIDENCE OF GEORGE F. SAYRE, NOW THE RIDGEDALE



Superintendent; and the following, Misses Amelia Bruen, Julia Thompson, Lucinda Bruen, Priscilla Sayre, Lyllis Cook and Nancy Cook, were appointed the first teachers.

“At first the Sabbath School was kept open only during the summer months, simply for the reason that it was supposed to be a thing utterly impracticable to maintain it during the winter. In the year 1834, however, the experiment was tried of keeping it up during the months of winter.

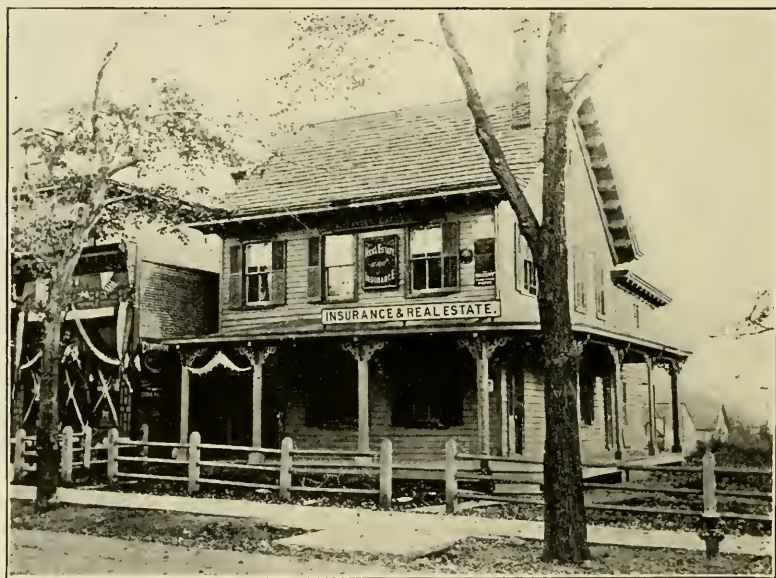
“The first Sabbath after this was determined upon, a very severe snow storm set in; and rather than have the project thus suddenly brought to an end, he got up his sled and horses and drove around the village and brought together both teachers and pupils to the Academy. This operated like a charm; and when the people found that they all survived this first essay at winter Sabbath School here, they all fell in and helped it forward; and the consequence has been that from that time to this the Sabbath School has been kept up here without intermission throughout the year.

“The School was kept for nearly eighteen years in the upper room of the Academy, where it was first opened; and at one time over a hundred scholars regularly met for religious instruction in that place; and it was not until about the year 1840 that it was removed to the gallery of the Presbyterian Church, where it has since been kept.” (1855.)

EARLY POST OFFICES IN BOTTLE HILL AND MADISON

CHAPTER XXXIII

The first Post Office in Bottle Hill, which the oldest inhabitants can recall, was situated in the



SITE OF THE FIRST POST OFFICE IN BOTTLE HILL IN THE
HOME OF MATTHIAS L. BURNET

The picture shows the house as it appeared before it was removed to Central Avenue, to make way for the new building where Gee's Drug Store and J. E. Burnet's Hardware Store now stand. The picture is the original house of Matthias Burnet with additions, and is reproduced here through the courtesy of H. I. Brittin.

home of Matthias L. Burnet, who was also postmaster. Mrs. Vashti B. Foote, who is now living in Elizabeth, N. J., at the age of ninety-eight, and who

was born in Bottle Hill in 1818, identifies this building as the site of the first postoffice that she can remember.

This building stood on Main Street on the site of the present stores of J. E. Burnet and Anderson B. Gee.

The location of the Post Office was changed many times: first to the store of Geo. T. Sayre, now the site of the Y. M. C. A. Building; then in 1855, Rev. S. L. Tuttle mentions the fact that it was situated on the corner of Main Street and Prospect Street, in the store of Wm. H. Sayre, Jr.

Later it was again removed to C. C. Schenck's store on Main Street, where the First National Bank Building now stands. This was probably the location of the Post Office in 1860.

CHAPTER XXXIV

THE NEW CHURCH OF 1825

The building of the present Presbyterian Church was determined upon and the site selected on the 4th of February, 1823. The Building Committee placed in charge was composed of William Brittin, John Sturgis, Archibald Sayre, Luke Miller, Lewis Carter, John Roberts and Ichabod Bruen. The foundations were laid in the spring of 1824, the corner stone being put in place May 18, 1824. The dimensions of the church are fifty-five feet by seventy-five. A part of the bricks used in the construction of the church were made on the property of Col. William Brittin in the rear of his residence where now is Cook Avenue, and where the excavation thus made was seen more than forty years later, and was well known among the young people as the "brick kiln pond," a favorite place for skating. The carpenters and masons were members of the committee and congregation, and the work was prosecuted by all the people, often with the aid of a "frolic" as it was called, attended with a supper gotten up by the ladies.

The timber used in the edifice was of the very best quality. In order to obtain it the committee were authorized to explore the entire wood and timber territory of the congregation, and wherever they could find what they wanted, to take it. The timber in the roof and ceiling is of the most sound

and substantial character, and it has been framed together in the most scientific and durable manner possible.

In this way, did the work go forward, until



NEW PRESBYTERIAN CHURCH

1857

Rev. S. L. Tuttle, Pastor.

its completion and dedication on May 18, 1825, just a year from the laying of the corner stone. Rev. John G. Bergen was the pastor of the church at this

time. The bell was purchased of Ephraim Force of New York City. It weighs about seven hundred pounds and cost about six hundred and fifty-five dollars. It was lifted to its place in April, 1825. A memorial board was placed under the pulpit on which interesting facts concerning the church were recorded, partly with red chalk and partly with ink. The following paragraph is an extract copied from one side of the board:

“Bottle Hill, March 8th, 1825.

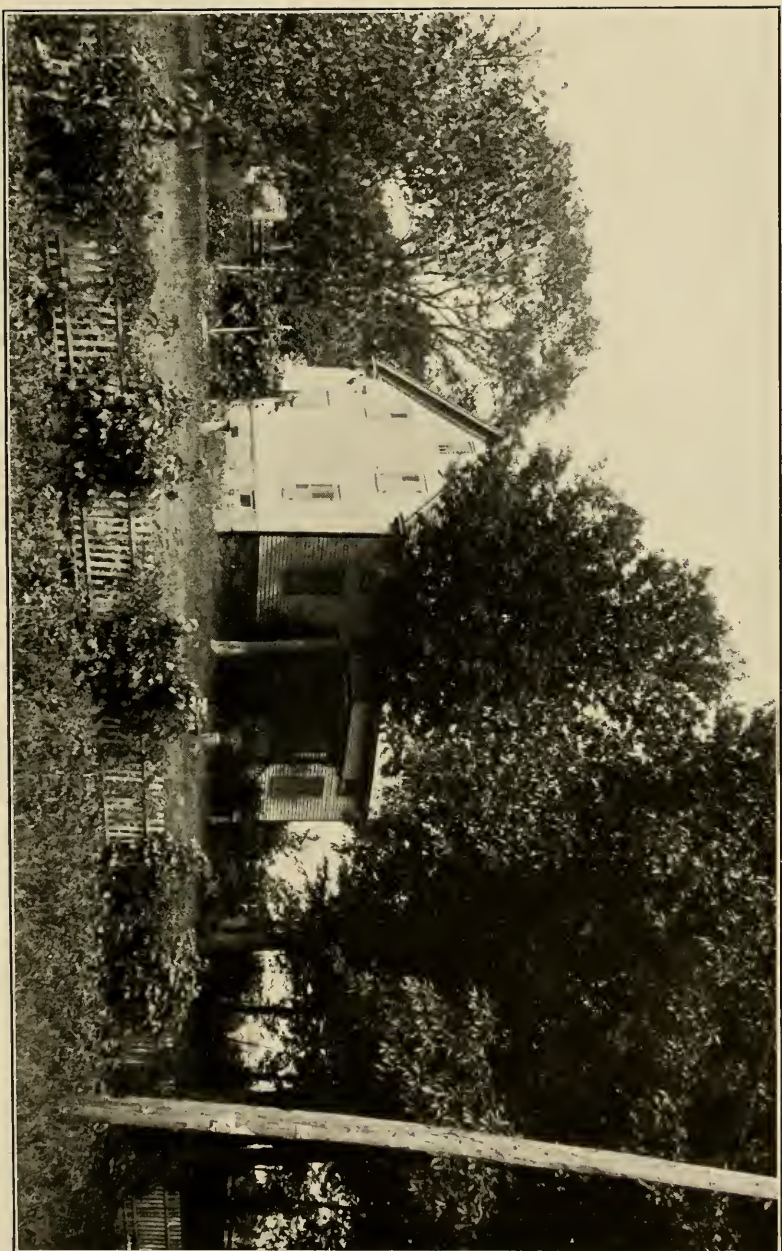
“The corner stone of this temple was laid 18th of May, A. D. 1824—and we now contemplate, if God who has graciously prospered us will, to dedicate it in May of the present year, all finished except the steeple, the bell is here.”

The cost of the church was about twelve thousand dollars. It is noteworthy that in 1826, the plot of ground formerly occupied by the Old Meeting House in the cemetery was set up at auction and sold to the highest bidders for burying lots, the proceeds of the sale to go towards the liquidation of the debt of the parish incurred by building the new church, which at that time was about seven hundred dollars.

During the year of 1827, a fence was built around the new sanctuary, Mr. Benjamin Douglass having been appointed to collect the necessary funds for executing the work.

During the winter of 1833, while Rev. Clifford S. Arms was pastor of the Church, a revival occurred which greatly helped the spiritual life of the community.

“One of the most marked effects of this work of



HOMESTEAD OF MATTHIAS WARD, MAIN STREET CHATHAM
Afterward the home for many years of Mrs. Joanna Day Tuttle.

grace was to be seen in its influence upon the temperance reform.

“Two of the distilleries put out their fires, several of the stores refused to sell intoxicating liquors, and one hotel closed its bar and emptied its liquor casks into the street.

“As a consequence, a very great change was seen throughout the entire community in this particular.

“In the year 1842, a number of gentlemen belonging to this parish, united together and purchased the organ that is now (1855) standing in our sanctuary. This instrument was constructed by Messrs. Charles and Davis Marsh of Union Hill in this township, and cost the sum of four hundred dollars.”—Quoted from Rev. S. L. Tuttle.

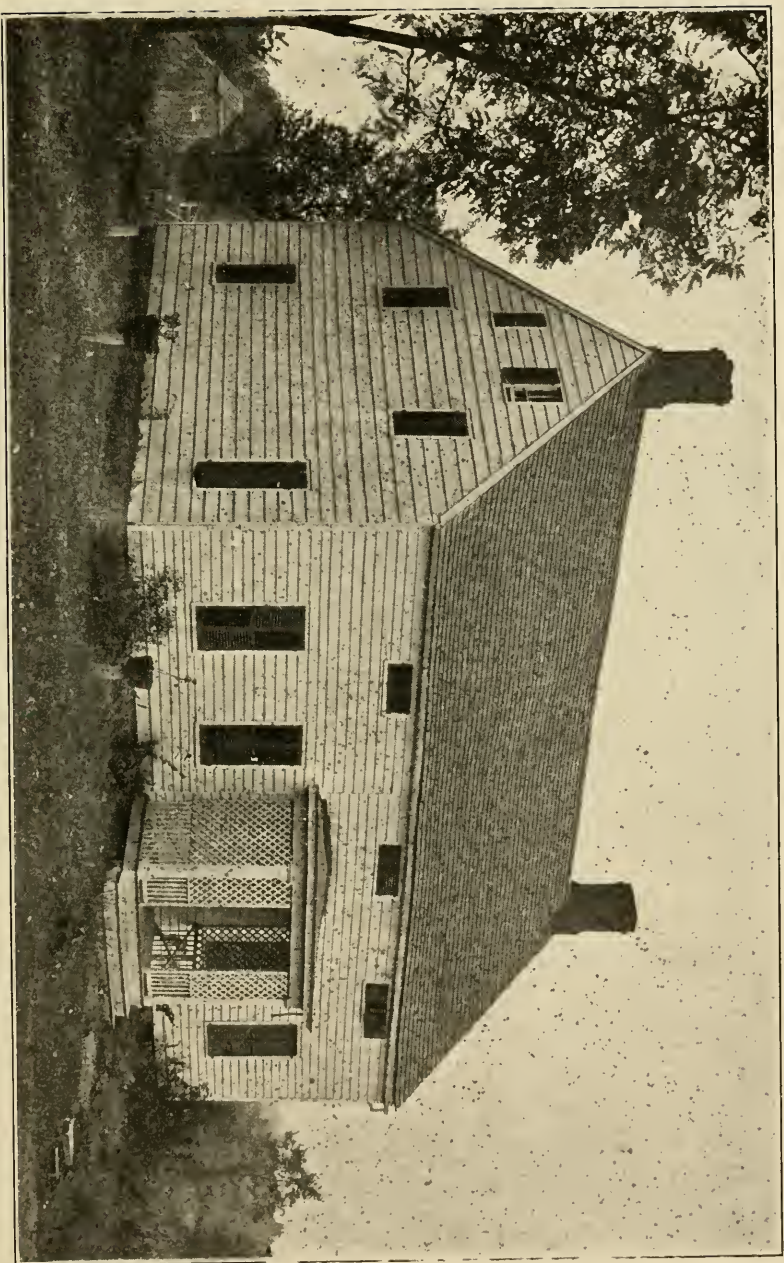
It was also in the year 1817 that the name of the congregation was changed by an act of the legislature from the “Presbyterian Church of South Hanover,” which it had borne for about seventy years, to the “First Presbyterian Church of the Township of Chatham.” It was thus designated for nearly thirty years following, until January, 1846, when it was again changed by the Legislature, to the “Presbyterian Church of Madison,” which name it still bears.

In the year 1838, all access to the Cemetery having been cut off by the building of the railroad, the present road to it was opened from the turnpike, the land for this object having been obtained from Mr. Henry Keep.

Some of the timbers taken from the Old Meeting House were used in the construction of the cupola,

and some of the seats which were taken from the ancient building were placed in the gallery of the new church.

Upon the occasion of the alteration of the church in December, 1857, an historical memorial board was deposited under the platform in front of the pulpit, together with the old memorial board which had been placed there when the Church was built in 1825.



LEWIS THOMPSON HOMESTEAD, ORIGINALLY OWNED AND BUILT BY LEWIS CARTER
This is one of the old houses on the Turnpike and is situated on Main Street and Brooklake Road.
Several years ago it was remodelled.

CHAPTER XXXV

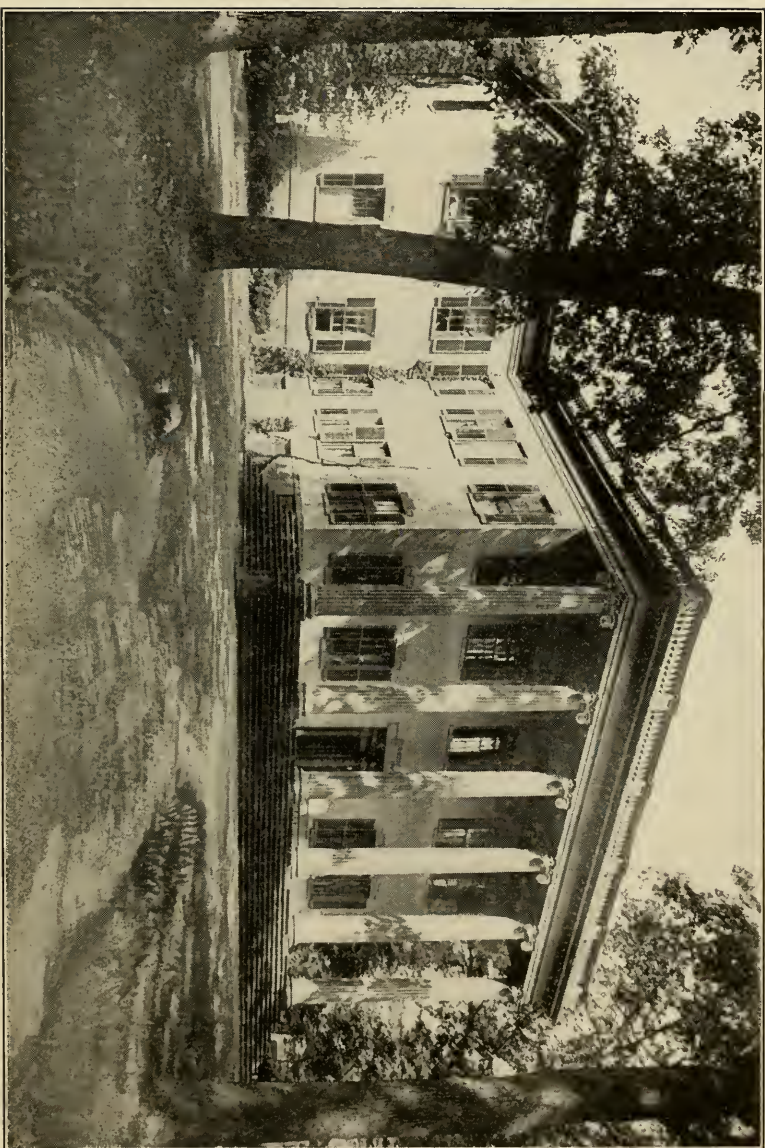
THE GIBBONS MANSION

In the early days of the last century, Thomas Gibbons, a wealthy planter of Savannah, acquired the ownership of the New York and Philadelphia stage route. Connection was made at Elizabethtown Point with steamboats to New York, and the large hotel and landing at the Point, together with the steamboats and stages comprising the line, were the property of Mr. Gibbons. Cornelius Vanderbilt, then a rising young man, became the captain, and soon after a part owner, of one of these steamboats, and his great career as a steamship owner had its virtual commencement in connection with Mr. Gibbons. On the death of Thomas Gibbons, his vast wealth, including his Georgia estates and the New Jersey and New York property, came into the possession of his son, William Gibbons. Among the possessions of the estate was the celebrated Heath House at Schooley's Mountain, then one of the most aristocratic summer resorts in the North, and Mr. Gibbons was in the habit of spending a part of his summer there. He usually drove from Elizabethtown, where he had a superb residence, as well as one in New York and another in Savannah.

In the summer of 1832, Mr. Gibbons and his wife were in their coach on the way to Schooley's Mountain, and were driving through Bottle Hill, when, as they passed over the hill where the Drew Seminary lodge gates are now, Mrs. Gibbons exclaimed, "What a lovely view." Immediately the horses were stopped while Mr. Gibbons and his wife

enjoyed the charming expanse of the landscape spread out before them. They then proceeded to their destination, and on their return a few days later, again passed through Bottle Hill and again enjoyed the view from the top of the hill. As they passed through the village, Mr. Gibbons called on Abraham Brittin, whose residence was the house which is still standing opposite the James Building. Mr. Brittin was a very prominent citizen of the place, and was identified with many of the large business interests of the state. Mr. Gibbons desired him to buy the pieces of property near the spot where the view had been enjoyed. Mr. Brittin at once went quietly to work, and soon had a number of the farms purchased in behalf of Mr. Gibbons, who was from that time on a constant purchaser of property in this vicinity, the record showing the large number of sixty-three deeds to him recorded between 1832 and 1851. The circumstances as above related are from the lips of Mr. Brittin.

Upon this splendid domain, which he appropriately named "The Forest," Mr. Gibbons erected the stately mansion which stands yet, bearing the name of "Mead Hall," the principal building of Drew Seminary. Simple and massive in its construction, it was at that time the most imposing of the buildings designed for private residences in this part of the state, having the palatial appearance of the grand homes of England and France. The rooms are spacious, and were furnished in the style and solidity of an Old World palace. The furniture, some of which still remains, attests the costliness and beauty



THE GIBBONS MANSION, NOW MEAD HALL, DREW SEMINARY

which characterized the residence and its outfit.

Mr. Gibbons died in 1852, and his son, William Heyward Gibbons, after some years of occupancy, sold the homestead property to Daniel Drew, the famous financier. Mr. Drew had himself amassed his wealth in the ownership and operation of steamboats, and it was natural that he should know of the splendid estate of the Gibbons family in Madison. At all events, he acquired it and gave it to the Methodist Church of America, as a seat for a college for that denomination. The old mansion is now put to a glorious use, and in its stately grandeur promises to remain, a monument of Bottle Hill, long after other old buildings have disappeared.

The following anecdote was told by Mrs. Helen M. Brittin:

"While the Gibbons mansion was being built, Baxter Sayre went in great distress to his mother, Mrs. Ephraim Sayre, and told her that it did not seem right for so much money to be going into brick and mortar.

"Mrs. Sayre told her son not to feel so badly, for perhaps God might take the very brick and mortar and make use of it for Himself."

Mrs. Eliza Cook was present and heard Mrs. Sayre say it and then she related the incident to Mrs. Brittin. This was many years before Drew Seminary was thought of.

The monuments marking the tombs of Mr. Gibbons and his wife, his son and his daughter, are conspicuous landmarks on the summit of the historic cemetery.

CHAPTER XXXVI

BOTTLE HILL CHANGED TO MADISON

The name of Madison was not adopted by the village until 1834, when a public meeting was called with a result as is shown by the following notice cut from an old newspaper:

“Agreeable to public notice, a meeting of the inhabitants of the village of Bottle Hill convened at the Madison Academy in said place on the 2nd of August, 1834, to take into consideration a change of name for said place, and after an interchange of sentiment it was resolved to adjourn for 4 weeks, to give further time for deliberation, and in pursuance of such, the inhabitants again convened at said Madison Academy on the 30th of August, 1834, when Matthias L. Burnet was chosen moderator and Robert Albright, secretary, and after an interchange of sentiment, a motion was made, seconded and past that the name of said village be changed.

“A motion was made, seconded and passed that the name of said place be called ‘Madison.’

“Adjourned.

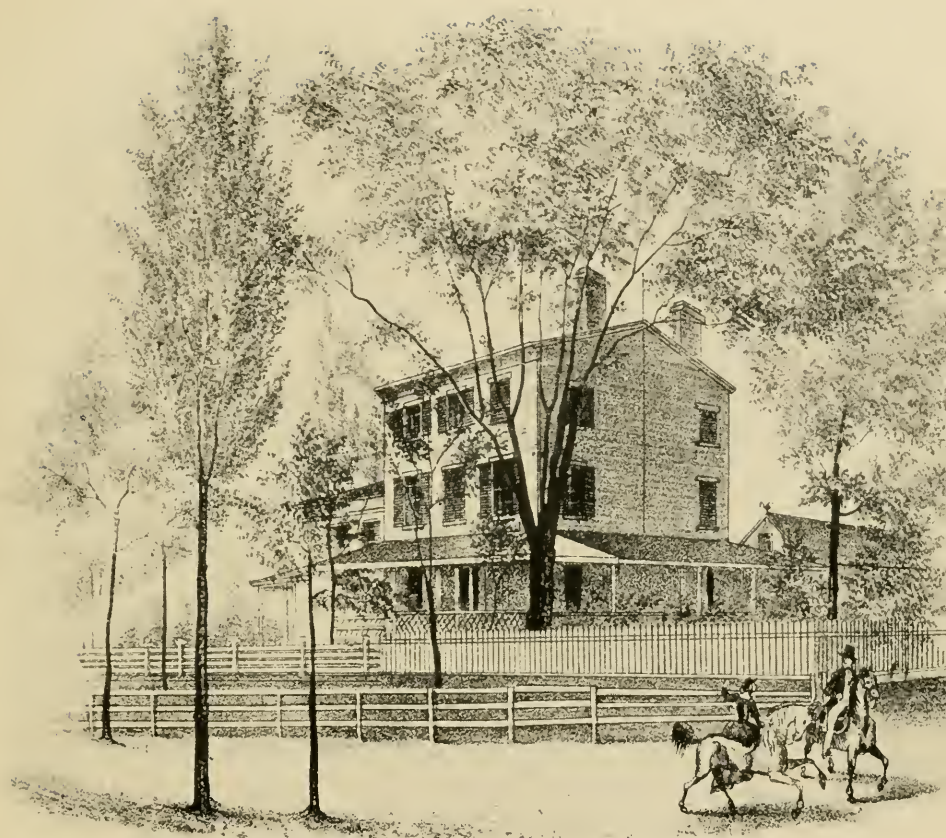
“M. L. BURNET, Moderator.

“ROBERT ALBRIGHT, Secretary.

“Madison, August 30, 1834.”



HOME OF DR. JOHN ALBRIGHT
An old house on the turnpike, now Main Street.



RESIDENCE OF BENJ. BIRDSALL

For many years the residence of James A. Webb.

This house is on the site of the store kept by Mrs. Horton during the Revolution and later occupied by Mr. Richards.

The older portion of this house belonged originally to Col. William Brittin before he built his home on the new turnpike. Afterwards it was owned by Mr. Benjamin Birdsall, who raised it one story and a half; later it was the residence of Mr. Isaac Brittin and was inherited by his son, B. Ludlow Brittin. It then was purchased by Mr. James A. Webb, who lived there for many years and made still further alterations.

This ancient building has been removed to Green Village Road and is now the home of Dr. C. F. Snyder.

CHAPTER XXXVII

A HERO OF THE BRIDGE OF LODI

In the year 1835 there came to Madison a Frenchman named Claude Etienne Chauvey. He and his family settled at the little hamlet known as Hickory Tree, and occupied the house on the westerly corner of the roads leading to Loantaka and Green Village. Here he lived and tilled the small farm adjoining until his death in 1858.

Mr. Chauvey at the age of twenty-two was a soldier in the French Army of Italy, when Napoleon took command of it in 1796. Throughout that memorable campaign, beginning with the battle of Mon-tonette, and comprising at least a score of the most remarkable conflicts of history, he took an honorable part. Following his illustrious general, he crossed the Bridge of Lodi under the terrible fire of the Austrian guns. He joined in the seige of Mantua and went through the marvellous six days' campaign on the shores of Lake Garda, when in a series of brilliant actions the second Austrian army under Wurmser was beaten and destroyed.

At the battle of Castiglione, the last fight of that rapid week, he was severely wounded through the breast and arm, and left for dead upon the field. Upon his recovery to consciousness, he found himself in the hands of enemies, and was a prisoner of war for several years, until set free on the general exchange of prisoners after the battle of Marengo. He then returned to France and there married and

resided until he came to America. Mr. Chauvey had a happy faculty of description, and never grew weary of telling of the stirring scenes he had witnessed. His countrymen in this vicinity frequently came to see him and listened to his stories of the heroes of Mantua and Lodi. His descendants should prize the right he has left them of membership in the order of the "Little Corporal."

In St. Vincent's Cemetery, Madison, stands the monument of this brave man, bearing the following inscriptions of his name and that of his wife.

Claude E. Chovey.

Jan. 9, 1774.

Dec. 5, 1858.

Jeanne M.

his wife,

April 16, 1793.

April 9, 1858.

CHAPTER XXXVIII

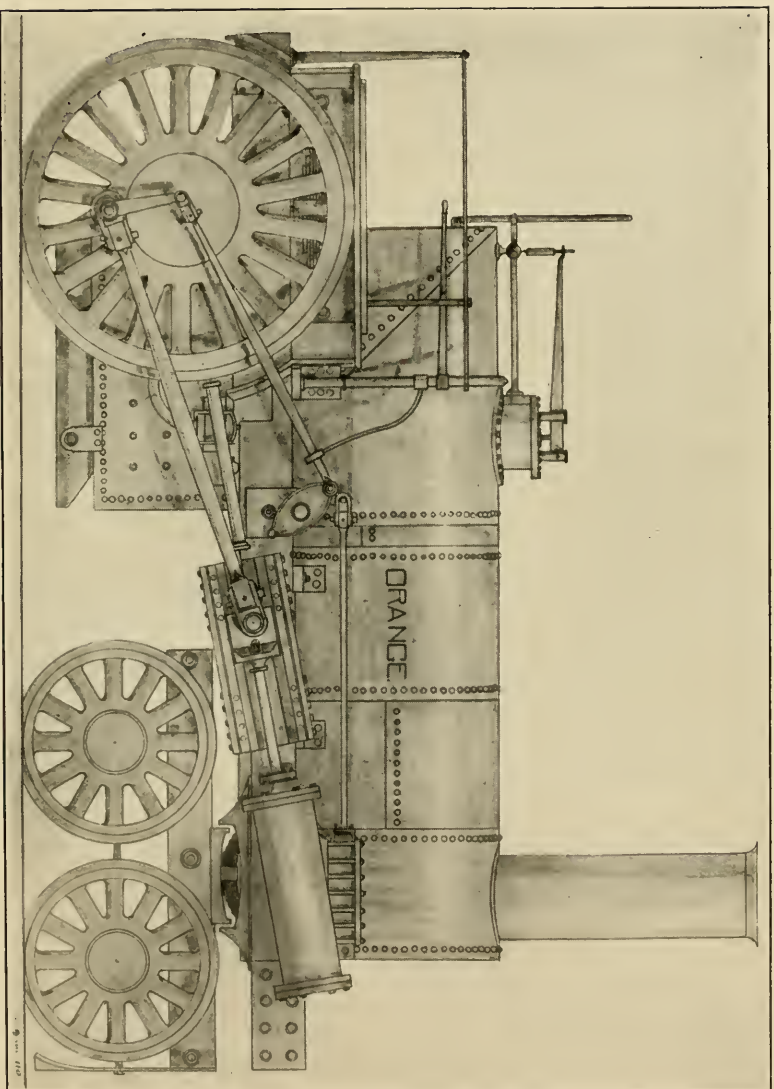
THE ORIGIN OF THE RAILROAD THROUGH MADISON

The following description of the construction of the railroad through Madison is taken from the unpublished history of the Rev. Samuel L. Tuttle:

“It was during Mr. Arm’s pastorate here, that the Morris and Essex railroad was constructed through this village.

“The right of way along the southern border of the burying ground, and immediately in front of the site of the Old Meeting House, was granted to the company by the congregation in the month of January, 1836; and the road was completed, and cars were passed over it for the first time, as far as this place, in the month of October of the year following (1837).

“The occasion of its completion was one of great interest to this Community; and its construction has proved, in every point of view, an incalculable benefit to this entire surrounding region. For some months after the road was opened, a small car, capable of holding about eighteen persons within, with seats for a dozen more persons on the top, was drawn over the road by horses, one of them being ahead of another. Then the company put on the little engine ‘Orange’ which was built by Mr. Seth Boyden of Newark and run by him on the first trip, and which is still used (1855) for drawing gravel trains.



Photograph of the original drawing from which Seth Boyden worked, and which is still in the possession of his family. This shows the iron work only as made in the machine shop,—the little cab was added afterwards. The picture was obtained through the courtesy of William H. Force of East Orange.

“This machine is not more than one-fourth as heavy and as powerful as those which are used at the present time; and for a very considerable length of time, it did all the work of the road, drawing one passenger car and one baggage or freight car over the track twice a day! The depot in this place at first was a plain, little structure at the fork of the road opposite the residence and store of George T. Sayre, from which place it was afterwards removed to the present location.” (1855.)

The site of this station, which was about where the James Library now stands, was also the terminus of the road, and a small turn-table platform was erected here for turning the engine.

According to Francis M. Bruen, son of Ashbel Bruen, the railroad was put through the middle of his father's property at Union Hill, and a platform was constructed there, where all trains stopped when signaled. Very often Ashbel Bruen would earn a free ride on the train, by assisting the engineer in replacing the train on the track.

The first rails on this road were strips, or straps of iron, nailed to timber, and the ends of these straps were apt to curl up under the summer heat, and were consequently called, “snake-heads.” A man used to ride on the cross-bar of the locomotive, with a keg of spikes and a maul, to hammer down the “snake-heads,” and re-nail the iron straps to the wooden rail. While running the train, the engineer stood up in front of the engine, and it was no unusual occurrence for him to stop the train, in order to drive a cow off the track.

MORRIS & ESSEX RAIL ROAD CO.				
Commen. for the Morris & Essex R.R. Co. 22d Dec. 1855.				
And no further notice being taken as follows:-				
SUNNY LAKE PARK				
Two Morris & Essex R.R. Co. Trains, Two Morris & Essex R.R. Co. Trains, Two Morris & Essex R.R. Co. Trains, Two Morris & Essex R.R. Co. Trains, Two Morris & Essex R.R. Co. Trains				
STATIONS	THRO' MORRIS	THRO' HILL	THRO' MORRIS	THRO' MORRIS
Hackettstown	12.30	1.00	1.30	1.30
Waterloo	12.45	1.15	1.45	1.45
Spanhope	1.00	1.30	1.50	1.50
Drakesville	1.15	1.45	2.00	2.00
Dover	1.30	1.50	2.15	2.15
Stockway	1.45	2.00	2.30	2.30
Denyville	1.50	2.10	2.35	2.35
Morristown	2.00	2.20	2.45	2.45
Madison	2.10	2.30	2.55	2.55
Obelisk	2.20	2.40	3.05	3.05
Summit	2.30	2.50	3.15	3.15
Liberty	2.40	2.60	3.25	3.25
Fourth Orange	2.50	2.70	3.35	3.35
Orange	3.00	2.80	3.45	3.45
Newark	3.10	2.90	3.55	3.55
GOING WESTWARD				
STATIONS	THRO' MORRIS	THRO' HILL	THRO' MORRIS	THRO' MORRIS
Newark	3.10	2.90	3.55	3.55
Orange	3.20	3.00	4.05	4.05
Fourth Orange	3.30	3.10	4.15	4.15
Liberty	3.40	3.20	4.25	4.25
Summit	3.50	3.30	4.35	4.35
Obelisk	4.00	3.40	4.45	4.45
Madison	4.10	3.50	4.55	4.55
Waterloo	4.20	3.60	5.05	5.05
Hackettstown	4.30	3.70	5.15	5.15
SUSSEX RAIL ROAD COMPANY				
Trains of this Company connect at Waterloo, as follows:				
Leave New York at 4.10 A. M. and 4.40 P. M. Trains				
Leave Waterloo on arrival of P. M. and 3.40 P. M. Trains				
from New York.				
The following STAGE LINES run in connection with trains				
of the Morris & Essex Rail Road.				
From Hackettstown, via Vienna, Denyville and Hope, daily,				
on arrival of morning train from New York—returning to the				
afternoon train to New York.				
To and from Belvidere on Tuesdays and Fridays, as above.				
From Waterloo on arrival of morning train from New York				
for Stroudsburg, via Delaware Water Gap, on Tuesdays,				
Thursdays and Saturdays—returning on alternate days to afternoon				
train to New York.				
At Denyville to and from Haverhill and Boonton, connecting				
with the morning and afternoon trains to and from New York.				
From Dover on arrival of morning train from New York to				
Sparta and Franklin on Tuesdays, Thursdays and				
Saturdays—returning alternate days to afternoon train to				
New York.				
From Morristown on arrival of morning train from New				
York for Mendham, Chester, Germania Valley, and returning to				
afternoon trains to New York, also from 3 1/2 P. M. train from				
New York to Baskingridge daily—returning to morning train				
to New York.				
Leave Summit for New Providence daily at 10.15 A. M. and				
4.45 P. M. Also daily between Summit and Liberty Corner, viz				
Mondays, Wednesdays and Fridays via Passaic Valley, and				
Tuesdays, Thursdays and Saturdays by Millington and Long				
Hill.				
Tickets are good only on the day for which they are				
sold, and are to be shown and delivered to the Conductor				
whenever requested. Conductor's Checks not transferable				
from one train to another.				
Passengers are particularly requested to purchase Tickets at				
the offices before the trains leave, and thus save the amount				
of 5 cents allowed in such cases.				
J. VAN RENSSELAER, Sup't.				

Old time table used in Madison in 1855, taken from Rev. S. Tuttle's Manuscript History.

The following incident is related by William H. Byram, who has been a resident of Madison for a great many years: "In the year 1844, my mother, with my sister and myself, started for Newark by train. At Chatham the engine broke down, and we were taken to Summit by two pairs of oxen; from there we ran by gravity to Milburn, where two pairs of mules took us to Newark."

Again quoting from Rev. Mr. Tuttle: "When the railroad was first brought here, there was no road parallel with it, between the Birdsall corner and the turnpike, near the present site of the Episcopal Church, but persons wishing to pass between these two points, were obliged to cross the railroad twice. Under the influence of Benjamin Birdsall, the present avenue there was opened, being taken by the authorities of the township, from the property of the late Benjamin Cook, somewhere about the year 1851."

"At this period, the principal passenger trains number from four to six passenger cars, and one baggage car daily; and the freight trains often have as many as twenty cars."

In the year 1860 or 1861, the Rev. S. L. Tuttle and Mr. Frank Lathrop suggested making improvements about the depot.

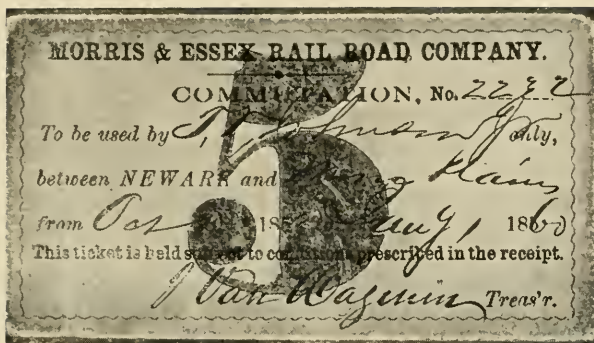
Mr. Tuttle writes: "The area about the depot being too small to be convenient, it was resolved to enlarge it. The Town Hall, the Methodist Episcopal Church and one or two private houses stood in the way of the enlargement. The M. & E. R. R. Company agreed to be at one-half of the expense of the

change, if the citizens would pay the balance. A meeting was called by Mr. F. S. Lathrop, Mr. A. M. Treadwell and others in the Town Hall. The writer was invited to deliver an address setting forth the importance of the improvement; a subscription was started and the work at once went forward. The additional ground was purchased, the buildings moved back, the soil in the street was removed, and the street was filled up to the depth of a foot with small stones, and a very heavy covering of gravel was placed on the stones. Also a liberty pole was erected.

“The R. R. Company then constructed a new passenger depot and a new freight depot; and in this way the village was very greatly improved.

“The cost of the change was about \$12,000; one-half of this being raised among our citizens and the other half being paid by the R. R. Company, who also provided for the expense of erecting the depot.”

Mr. Thomas V. Johnson has kindly allowed a copy of an interesting old commutation ticket to be used in this book. It is dated October 1, 1859, and expired January 1, 1860.





ST. VINCENT'S CATHOLIC CHURCH
1857. Rev. M. A. Madden, Pastor.

CHAPTER XXXIX

ST. VINCENT'S CHURCH

In 1838 St. Vincent's Roman Catholic Church of this place was erected, largely through the influence and efforts of Mr. Vincent Boisaubin. His daughter-in-law, Mrs. Amidee Boisaubin, was very active in the movement. Previously, for many years, Mr. Boisaubin and his family occupied seats in the Presbyterian Church, and were frequent worshippers there, that church then being the only one in the vicinity. The new Catholic Church soon became crowded, many of the attendants coming from a distance. The bell is said to have been taken from a church or convent in Spain which, with many others, was seized by the French army under Napoleon during the invasion of 1808, and sent to this country. During many years it was rung three times every day, and its sound therefore is one of the most familiar recollections of this place in the memories of old inhabitants.

The picture was taken from the map by Thomas Hughes, 1857, and represents the old church as it appeared at that time.

CHAPTER XL

OLD SCHOOL BOYS OF BOTTLE HILL

About the year 1840 an association was formed called the "Old School Boys of Bottle Hill," consisting of eighteen of the men then living who had attended the old Academy when they were boys.

Among the members were Chas. C. Force, the oldest member, also Chairman and President; Dr. L. A. Sayre, of New York; Pierson A. Freeman, Sheriff of Morris County; B. Warren Burnet, Nelson Sampson, Frank Freeman and Jackson Brittin.

The duties of this Association were to assemble once a year, on the anniversary of the birthday of one of the members, and at his home, to have a good dinner and to tell of the good old times when they were boys.

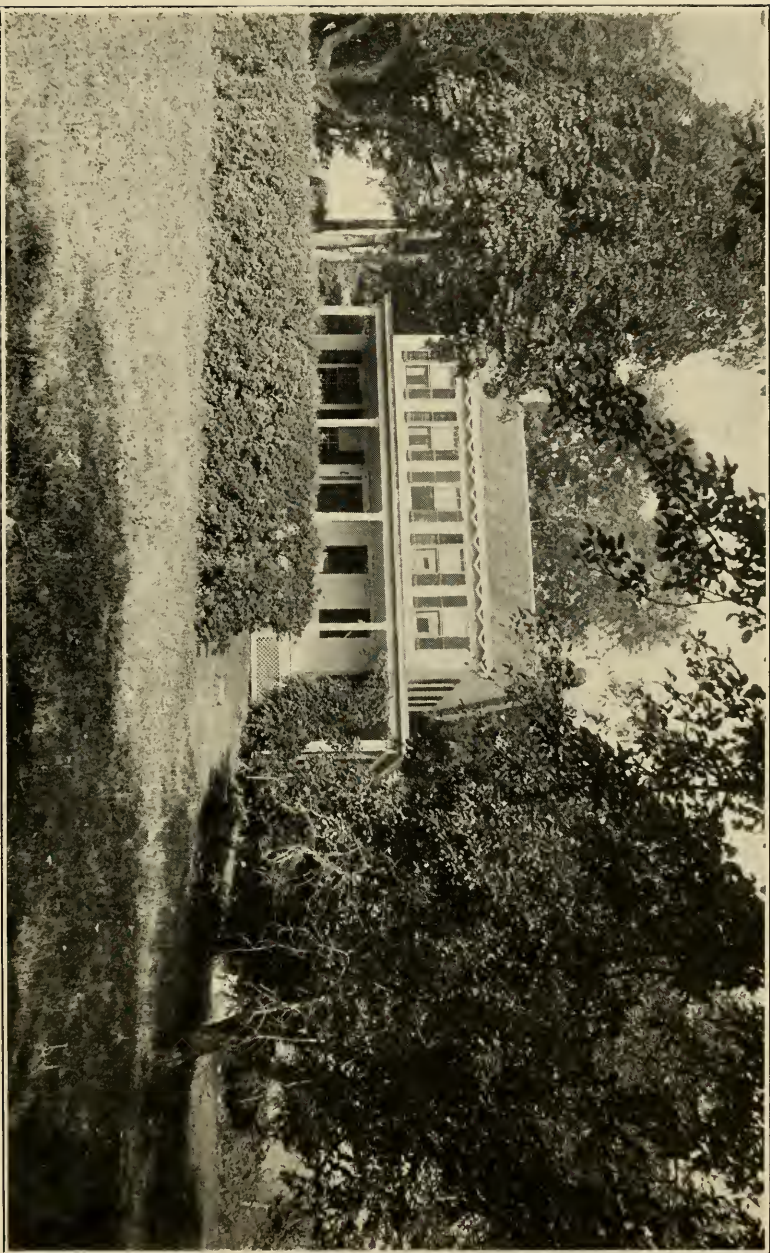


MADISON IN 1838

ABOUT THE TIME THAT THE FIRST RAILROAD WENT THROUGH MADISON.

The church at the right of the picture is the old Catholic Church on Ridgedale Avenue; the building with a spire to the left of the picture is the old Madison Academy on the corner of Park Avenue and Ridgedale Avenue; the building in the lower right-hand corner is the old store on the corner of Main Street and Green Village road now, the site of the James Building.

This picture is a copy of the original painting owned by H. I. Brittin.



RESIDENCE OF DAVID HALSEY ROBERTS
Built about 1840, now the residence of L. H. Roberts.

CHAPTER XLI

MADISON IRON WORKS

This business was formed by Charles C. Force in 1842.

Mr. Force was regularly apprenticed to John B. Miller when he was sixteen years of age; he served his time (five years) and continued in the employ of Mr. Miller for three years longer.

While he was working at the old Miller Shop, on the completion in Madison of the Morris and Essex Railroad, he started to work at one o'clock A. M. to make up for the half day off to take a free ride on the first trip to and from Newark—a great event to go and return from Newark in half a day.

Tradition says that Washington's horse was shod in the old Miller shop.

The main entrance gates to the old Gibbon's Mansion, have been and are still regarded as models in their line for beauty of design and workmanship. They were designed by D. S. Miller, son of John B., and made in the old Miller shop while Mr. Force was there,—also some fine work in the line of compound Screw Cotton Presses, invented by D. L. Miller, and on exhibition in the Crystal Palace in New York at the time the Palace was destroyed by fire.

At the end of the extra service of three years in the employ of Mr. Miller, Mr. Force rented an old blacksmith shop on the Sayre farm, located just in the rear of the old Academy lot, on what is now Ridgedale Avenue.

While here he bought a lot from the Blanchard farm and built the house where he lived and died.

This house, built in 1843, was the second house built on that part of the street now called Park Avenue, then just a crooked, country road separating the Blanchard and Sayre properties, which at that time consisted of farming land with post and rail fences on both sides of the road.

About this time the old shop on Ridgedale Avenue was burned. Mr. Force then bought additional land next to his home and built a small shop 18 x 24 feet, on the site of the present works, where he did an ordinary but successful country blacksmithing business, his help consisting of one apprentice.

At first the forge fire was blown by the old-fashioned hand bellows, which was followed first by a windmill to furnish power and then by horsepower.

This was the origin of the Madison Iron Works, which has now installed the finest machinery, and is now receiving contracts for wrought iron work all over the country.

CHAPTER XLII

PRIVATE SCHOOLS IN MADISON

Mrs. James A. Webb has given the following information with reference to several private schools which she attended when a child.

About the year 1843, Mrs. Sewall, the wife of Rev. Robert Sewall, started a small school in Madison, in a building back of Mr. Henry Keep's house. Mrs. Sewall was an English woman and organized the school for the purpose of teaching her two little daughters, Hebe Sewall and Mary Sewall.

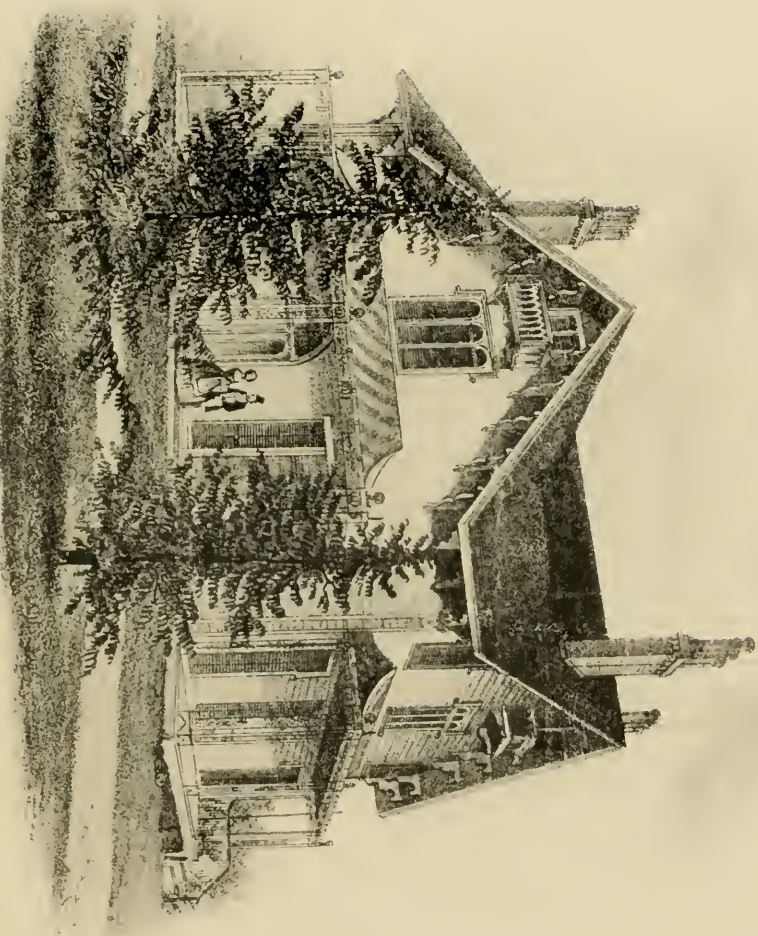
Among the other little girls who attended this school were Margaretta Baker (now Mrs. Webb); and Camilla Keep and Caroline Keep, the adopted children of Mr. Henry Keep.

Two or three years later, another private school was started under the direction of Miss Mary Ford, daughter of John Ford of Parsippany.

The location of this school was in the upper part of an old building on Main Street, a little to the north of the present site of the First National Bank, and nearly in the center of Central Avenue, which of course, was not then in existence.

The teacher who succeeded Miss Ford was Miss Mary E. Dill, who came to the school about the year 1847 and who afterwards married Mr. Samuel Denman Burnet.

Miss Dill was induced to come to Madison as teacher of this select school through the efforts of Dr. H. P. Green, although by so doing she gave up



RESIDENCE OF FRANK LATHROP, 1857
Now the home of Frank McEwan.

the completion of a post graduate course in New Haven.

Dr. Green was greatly interested in securing a splendid teacher for the school, because of the fact that his little daughter, Augusta, was one of the pupils. Little Magaretta Baker also attended this school and some of the other pupils were Camilla Keep, Caroline Keep, Margaret A. Miller, Mary Johnson and Mary Condict, a niece of Capt. Mallaby.

In the interim between these two schools, Mrs. Webb says that she went for a very short period to a school kept by a Miss Meriman, near the Academy.

The little Keep girls also went there, and two other little pupils were Sarah Burroughs and Eliza Crowell.

One morning while the school was in session the old Academy bell gave the alarm of fire and all the little pupils rushed out of the school and seated themselves on a fence and watched with keen interest while the fire which had started in the home of Mr. Archibald Sayre on Ridgedale Avenue, was extinguished.

The children enjoyed watching the removal from the burning house of different articles of furniture, including an old "grand-father clock," which was deposited in an empty field across the way.

About the year 1850, Mrs. Webb attended a very fine private school under the supervision of two French women, Madame Kohly and her daughter. Harriet Ross was also one of the pupils.

The school was held in the home of Miss Lyllis Cook on Ridgedale Avenue and two rooms in the

wing of the house were used for this purpose.

About this time, Madame Chegary was in charge of a fashionable boarding school for young ladies, which was situated on the road to Monroe.

Mrs. Webb remembers the fact that an old black omnibus frequently used to take the young ladies back and forth to the railroad station.

Madame Chegary sold the property to the Roman Catholics, who founded St. Elizabeth's convent.

CHAPTER XLIII

THE METHODIST EPISCOPAL CHURCH

“The year 1844 is worthy of a place in this historical sketch as the year when the *Methodist Episcopal Church* in this village was erected, and consecrated to the worship of God. Persons of this persuasion had for a few years previously kept up occasional religious services in the upper room of the Academy at East Madison, or, as it was formerly called, “Genung Town.” Subsequently, they met in a large room connected with the Umbrella Manufactory of Mr. Henry Keep in this village until the year above mentioned, when they erected the neat and commodious edifice in which they now statedly worship in the vicinity of the railroad depot.

“The congregation at that time belonged to the same circuit as those of Whippany, Chatham and Green Village, and the ministers in charge were the Rev. Messrs. Lewis R. Dunn and Israel S. Corbit. The congregation is at the present time associated with the church in Whippany alone, and the Rev. Joseph Gaskill is the minister in charge.”—From manuscript of Rev. S. L. Tuttle, 1855.

The site of the old Methodist Church above referred to was on Waverly Place, and, having been moved back, the building became the plumbing establishment of the late E. L. Cook, which is now occupied by MacDougall and Denman.

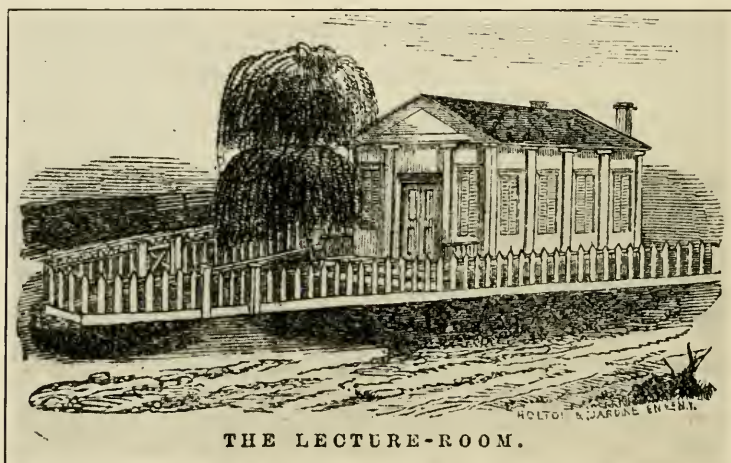
It has been impossible to find a picture of this original Methodist Church.

CHAPTER XLIV

THE LECTURE ROOM

For a great many years the evening meetings in the village were held in the upper room of the Academy.

This was a very inconvenient and uncomfortable place for divine worship, and as a consequence the project of erecting a Lecture Room for this purpose was one of the subjects of conversation and dis-



cussion both in public and in private. The two persons who were most prominent in agitating this matter were Mr. Benjamin Birdsall, and the Rev. Mr. Arms, pastor of the Presbyterian Church.

At length in the autumn of 1849 a lot was purchased of Mrs. Mahlon Pierson, on the point formerly occupied by the store of Mr. Obadiah Crane, and measures were at once adopted to erect the new edifice.

The Lecture Room was built during the year 1850; and on Sunday afternoon, February 9, 1851, it was dedicated by Rev. Mr. Arms, who was assisted by Rev. Charles H. Force and Rev. Joseph M. Ogden.

It was used for the Tuesday Evening Prayer Meeting and the Thursday Evening Weekly Lecture by the pastor.

The Sunday School was often held in this building, and also a day school.

The Presbyterian Church continued to use this Lecture Room until 1889, when the Webb Memorial Chapel was completed.

Afterwards it became the Borough Office, and was taken down in 1898 when James Park was opened.

CHAPTER XLV
"MADISON IN 1854"

The following facts are quoted from Rev. S. L. Tuttle's history:

"The village of Madison now contains about one hundred and twenty dwelling houses, six stores, one large umbrella manufactory, one bakery, one candy manufactory, one tin stove establishment, one cabinet warehouse, two harness manufactories, three blacksmith shops, three wheelwright shops, two cider mills, one distillery, two tailoring establishments, one millinery, three or four shoe shops, two or three carpenter shops, a post-office, a Presbyterian Church and Lecture Room, a Methodist Episcopal Church, a Roman Catholic Church, an Academy, a hotel, called the 'Waverly House,' a railroad depot, and a large and very commodious village hall called the 'Oriental Hall,' which has recently been erected by members of the 'Odd Fellows Association,' who occupy the second story for their own meetings, and let out the first story for public lectures, etc.

"The stores in the village are kept by Robert Albright & Son, Geo. T. Sayre, I. M. Townley, C. C. Schenck, Charles Ross, and Wm. H. Sayre, who also keeps the Post Office.

"The proprietor of the umbrella manufactory is Mr. Henry Keep, who employs about sixty hands in this place and about as many more in New York City.

"The bakery and candy manufactory are owned by C. C. Schenck, who sends out several



Residence of
CHARLES M. BRUEN

C. M. BRUEN
Tin, Hardware and Stove Store.

wagons in different parts of the country, with bread, cakes, crackers and candies.

"The tin and stove establishment is owned by Mr. Charles M. Bruen.

"The cabinet manufactory is owned by Deacon C. C. Burroughs and his son Edwin, who are like-



RESIDENCE AND STORE AND UNDERTAKING ESTABLISHMENT
OF E. P. BURROUGHS

wise the undertakers for this section of the country. The harness manufactories are owned by Mr. Charles Ross and Mr. Bardon. The blacksmith shops are owned by Mr. Charles C. Force; Mr. David C. Miller and Mr. Genung; and the wheelwright shops by Mr. Moses Force, Mr. Hedges and Mr. Baldwin. The cider mills are owned by Mr. John B. Miller and Mr. Springer, which last owns also the distillery. The tailoring establishments

are owned by John Armstrong and Mr. Job Squier. The millinery is owned by Mrs. Robinson, daughter of Dr. Geo. Cole. The principal boot and shoe manufactory is owned by Mr. Stephen Ward. The Post Office is kept by William H. Sayre; the Railroad Depot by Mr. Burt; the hotel by Col. Stephen D. Hunting; the Academy by Mr. Packard.

“There are two physicians in the village, to wit, Dr. Henry P. Green and Dr. George Cole, who at one time were in partnership, but are now practicing separately.

“The ministers now located here are the Rev. Joseph Gaskill of the M. E. Church; the Rev. John A. Jerome of the P. E. Church; the Rev. Michael Madden and Rev. Patrick McGorson of the Roman Catholic Church; and the writer, of the Presbyterian Church.

“During the summer months Madison has become a great place of resort for boarders from the cities of Newark and New York; and then our sanctuaries are usually crowded with worshippers.

“There are probably as many as fifty persons leaving our village depot daily during the winter months and a vast amount of freight; while in the summer, there are over a hundred persons daily leaving here in the cars. Several persons pass over the road to and from New York every day in the year, excepting the Sabbaths, among whom are Henry Keep, Mr. Thebaud, F. A. Lathrop, Mr. Dean and others.

“For about a year past the attention of gentlemen from New York City has been turned to this



"SILVER SPRING HOUSE"
Residence of Frederick A. Seaman, 1855.

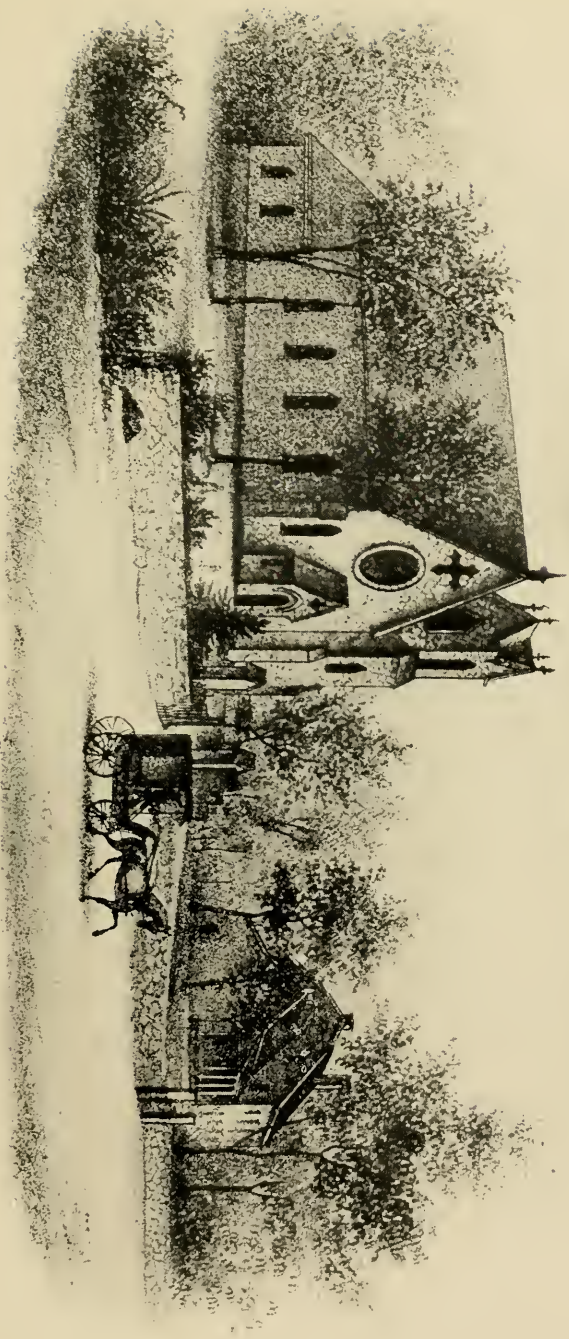
village as a place of residence, and already quite a number of such persons have located themselves here. Among these may be mentioned the names of Messrs. William and James Bryce, of Mr. Turpenny, of Mr. John Johnston, of Mr. Lockwood, of Mr. Potter, of Mr. Seaman and others. But a few years will pass before the village will become one of the largest and most attractive villages in North America. These beautiful slopes all around us will at no distant day be occupied by the most elegant residences; and large numbers, doing business in the city, will have their habitations here. The author is perfectly sure that there is no place within forty miles of New York where the scenery, the roads, the climate, etc., are better than they are here, and as soon as the citizens of New York come to understand it, this must become very thickly populated by the best citizens from New York and elsewhere."

CHAPTER XLVI

GRACE CHURCH

The Episcopal Church of Madison was organized in the autumn of 1854. Rev. John A. Jerome was called to be the rector, and immediate steps were taken for the erection of a church edifice. The hall belonging to the Odd Fellows Association on Waverly Place was used for worship for a little over a year. Early in the spring of 1855, the site of the church was purchased of Mr. Augustus Blanchet, who resided in the house elsewhere described as the Windeyer House. The corner stone was laid on the 7th day of June, 1855. The building, which is of stone, was enclosed by the last of September and soon after opened for worship.

The picture is from Hughes map, and represents the church as it appeared in 1857.



GRACE (EPISCOPAL) CHURCH

1857

Rev. Samuel Randall, Rector.

The above also shows the Windeyer House, now the residence of Dr. Buttz.

CHAPTER XLVII

ORIGIN OF A. M. E. CHURCH

In 1853 a church for the colored people of Madison was started at Cherry Hill, which is the old name for Fairwoods, Madison.

This organization began under the name of the Union Church; and in 1859 Judge Frank Lathrop bought a lot on Kings Road and presented it to the Church. He also paid for the removal of the building to the new site.

Mrs. Frisby Green took charge of the church affairs, and several years later it passed into the hands of the A. M. E. denomination.

Mr. John M. Nixon, of New York, who had a Summer home in Madison, organized the first colored Sunday School in the Old Lecture Room.

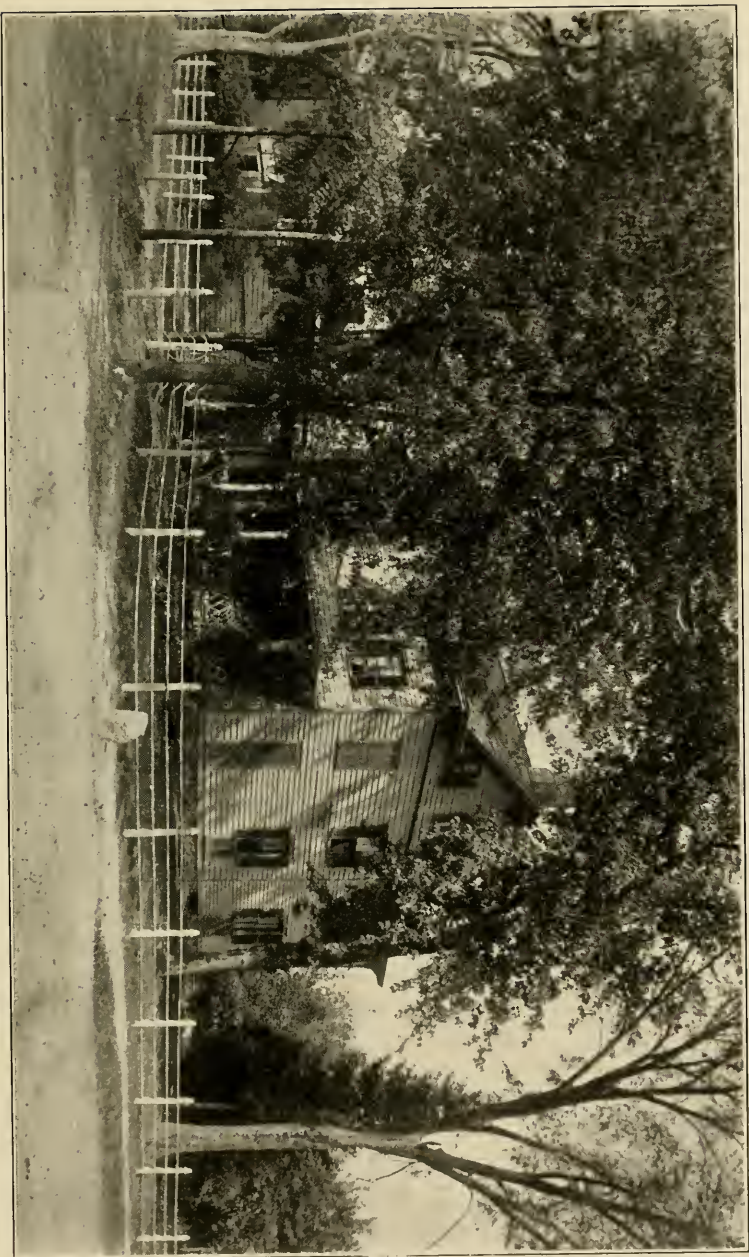
CHAPTER XLVIII

THE PARSONAGE

In the month of April, 1854, the congregation of the Presbyterian Church purchased a parsonage and fitted it up for their minister.

The property which stands on the corner southwest of the Academy and was formerly occupied as a boarding school by Mr. Franklin Sherrill, was bought of Abraham Brittin, Esq.

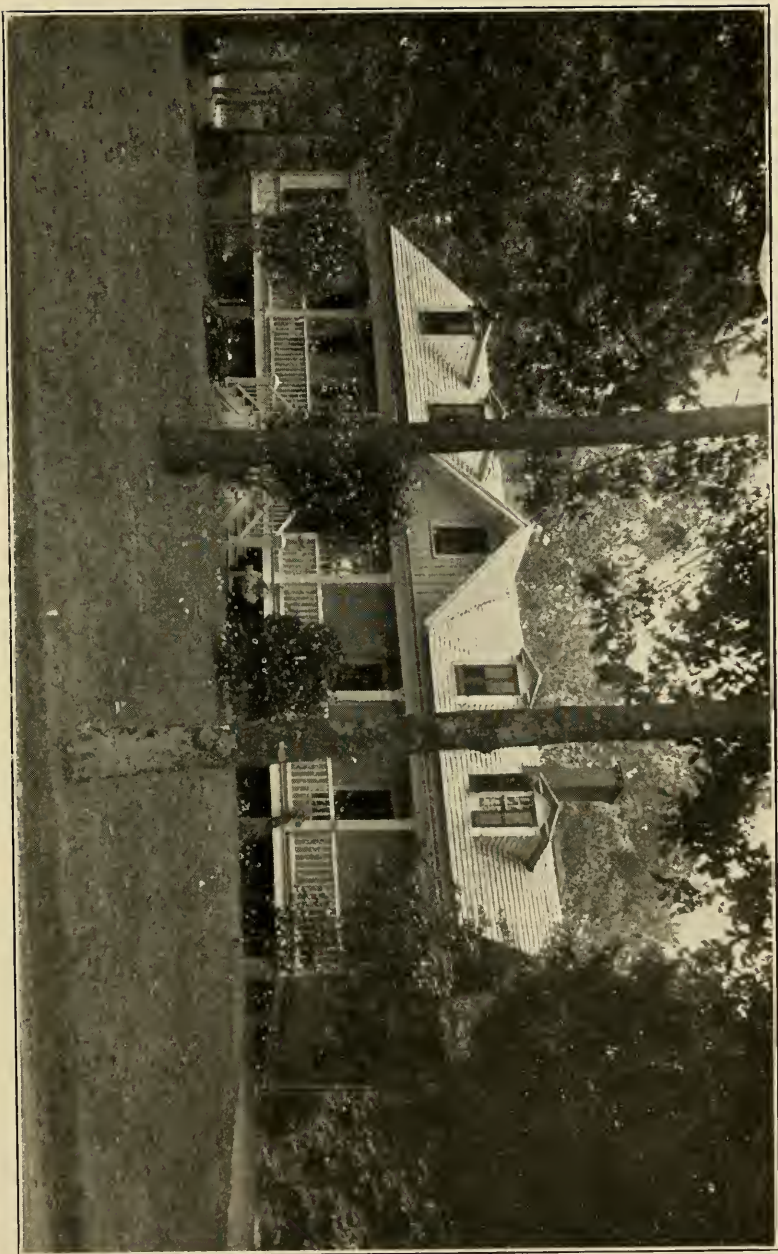
From the time that the old parsonage was sold in 1810, until the purchase of the new parsonage on the corner of Park and Ridgedale Avenues, in 1854, the parish was destitute of a home for the accommodation of their ministers—a period of about forty-four years.



PRESBYTERIAN PARSONAGE, 1854-69. BOYHOOD HOME OF THE AUTHOR
West Corner of Park and Ridgedale Avenues.



[Handwritten signature]



COTTAGE OF REV. SAMUEL L. TUTTLE
1859-62, as it appeared in 1894.
Now the property of Mrs. James A. Webb.



THE TREE IN PROSPECT STREET

CHAPTER XLIX

THE SAMUEL L. TUTTLE TREE

In the summer of 1858, Rev. Samuel L. Tuttle was opening Prospect Street through his property to join that of Mr. Henry Keep, who continued the opening to the railroad at King's Road. One morning as he came upon the ground, the workmen were preparing to cut down a large oak tree which stood nearly in the centre of the way. He checked them, saying that it was too splendid a tree to destroy, "But, Mr. Tuttle, you see it is right in the way," said the foreman. "Never mind if it is,—don't touch it," was the reply; and the tree is still standing in 1916.

[THE END.]

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